UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

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Unity magazine is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity magazine is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, Silent Unity has made no demand for money, no charge against any one, in the more than thirty years of its existence. It receives voluntary offerings for all its ministrations.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given its ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

THOUGHTS

JOSEPHINE WEATHERLY

Thoughts are forces! Carefully select them.
What to an engine steam is, are our thoughts
Unto our lives. Controlled and guided, steam
Makes harmony divine and purpose sure;
Unharnessed, ruin and dismay run rife.
As a man thinketh, so he lives and acts.
If pure the fountain of his life, then word,
Plan, and deed fulfill their loftiest mission
And immaculate of conception are.

Thoughts are forces. Carefully select them.
Like seeds are they, which, sown within the
mind
Spring up in time in fruitage, good or bad,
And destiny for weal or woe is formed.
High thinking and low living, on one hand,
Or living high and thinking low, mayhap,
Within the bounds of nature's drastic law
Ne'er yet was known to flourish anywhere.
The inner and the outer man are one!

Thoughts are forces. Carefully select them.
Not from outward inward are we quickened,
Nor place, nor clime, nor deeds by others done
Can answer for the harvest that we yield.
But peace and life, as well as doubt and death,
Spring from within the heart's own pregnant
soil.
Given the power to plant what thoughts we
will,
Become we of our fates the architects,
And of our destinies the gods!

ZEAL AND ENTHUSIASM

CHARLES FILLMORE

THE EGO, the free *I*, the imperishable and unchangeable essence of Spirit, which man is, chooses every state of consciousness and every condition in which it functions. It does not create the basic substances which enter into these mental structures, for these substances have been provided from the beginning, but it gives form and character to them in consciousness, as men build houses of lumber, stone, or whatever material they may choose in the manifest.

These mental states are all constructed under the dynamic power of the great universal impulse that lies back of all action—enthusiasm or zeal. Zeal is the mighty force that incites the winds, the tides, the storms; it urges the planet on its course, and spurs the ant to greater exertion. To be without zeal is to be without the zest of living. Zeal and enthusiasm incite to glorious achievement in every aim and ideal which the mind conceives. Zeal is the impulse to go forward, the urge behind all things. Without zeal stagnation, inertia, death would prevail throughout the universe. The man without zeal is like an engine without steam or an electric motor without a current. Energy is zeal in motion, and energy is the forerunner of every effect.

If you desire a thing you set in motion the machinery of the universe to gain possession of it, but you must be zealous in the pursuit in order to attain the object of your desire. Desire goes before every act of your life, hence it is good. It is the very essence of good; it is God himself in a phase of life. When they called Jesus good, he said: "Why callest thou me good? none is good save one, *even* God." So the universal desire for achievement, giving its mighty impulse to all things, is divinely good. Divine enthusiasm is no respecter of

persons or things. It makes no distinctions. It moves to new forms of expression even that which appears corrupt. It tints the cheek of the innocent babe, gleams from the eye of the treacherous savage, and lights in purity the face of the saint.

Some have named this universal life impulse God, and have left the impression that it is all of God and that all the attributes of God-mind are therefore involved as a conscious entity in every situation where life is manifest. In this they lack discrimination. God's Spirit goes forth in mighty streams of life, love, substance, and intelligence. Each of these attributes is conscious only of the work that it has to do. Though it is man's mission to combine these inexhaustible potentialities under divine law, man is free to do as he wills. But the divine law cannot be broken and it holds man responsible for the result of his labors. Man cannot corrupt the inherent purity of any of God's attributes, but he can unwisely combine them in states of consciousness that bring dissatisfaction and incompleteness to him. It is his privilege to learn the harmonious relations of all the chords of life and to make them up on the staff of existence with such masterly art that no discord can be detected. Then life becomes to him a song of joy, and he absolutely knows that in its ultimate all is good.

Never repress the impulse, the force, the zeal welling up within you. Commune with it in spirit and praise it for its great energy and efficiency in action. At the same time analyze and direct its course. As zeal alone, it is without intelligence or discretion as to results. These attributes you have to impart to zeal. You are not to repress but to guide the Spirit of enthusiasm, which in coöperation with wisdom will bring you happiness and satisfaction.

Zeal is the affirmative impulse of existence; its command is, "Go forward!" Through this impulse man forms many states of consciousness that he ultimately tires

of. They may have served a good purpose in their day in the grand scheme of creation, but as man catches sight of higher things, zeal urges him forward to their attainment.

But how about the states of consciousness which man has built and from which he would be free? No one can play fast and loose with God. What one builds he must care for. What one formulates he must unformulate before he can take the coveted step up the mountain of the ideal. Here enters the factor that dissolves the structures that are no longer useful; this factor in metaphysics is known as denial. Denial is not, strictly speaking, an attribute of Being as principle, but it is simply the absence of the impulse that constructs and sustains. When the ego consciously lets go and willingly gives up its cherished ideals and loves, it has fulfilled the law of denial and is again restored to the Father's house.

As all desire is fulfilled through the formative word, so all denial must be accomplished in word or conscious thought. This is the mental cleansing symbolized by water baptism. In a certain stage of his problem man makes a state of consciousness in which selfishness dominates. Personal selfishness is merely an excess of self-identity. This inflation of the ego must cease, that a higher field of action may appear. One who has caught sight of higher things is desirous of making unity with them. That unity must be orderly and according to the divine procession of mind. One who is housed in the intellect through desire may be ushered into the spirit by zeal. The first step is a willingness to let go of every thought that holds the ego on the plane of sense. This willingness to let go is symbolical of John the Baptist crying in the wilderness, denying himself the luxuries of life, living on locusts and wild honey, and wearing skins for clothing.

The personalities of Scripture represent mental atti-

tudes in the individual. John the Baptist and the Pharisees symbolize different phases of the intellect. John is willing to give up the old and is advocating a general denial through water baptism—mental cleansing. The Pharisees cling to tradition, custom, and Scripture, and refuse to let go. John represents the intellect in its transition from the natural to the spiritual plane. The Pharisees have not entered upon this transition, but cling to the old and defend it by arguments and Scripture quotations. Jesus, who represents the spiritual consciousness, does not take the Pharisees into account as a link in his chain, but of John he says: "Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he." Jesus recognizes that the mental attitude represented by John is a prophecy of greater things, in fact the most desirable mental condition for the intellect on its way to attainment, yet not to be compared with the mental state of those who have actually come into the consciousness of Spirit.

Every soul that cries out for God is John the Baptist crying in the wilderness. You who are satiated with the ways of the flesh man and are willing to give up his possessions and pleasures, are John. The willingness to sacrifice the things of sense starts you on the road to the higher life, but you do not begin to taste its sweets until you actually give up consciously the sense things which your heart has greatly desired.

There are many phases of this passing over from John to Jesus, and some involve unnecessary hardships. The ascetic takes the route of denial so energetically that he starves his powers instead of transforming them. Some Oriental suppliants for divine favor castigate their flesh in many ways, starve their bodies, slash their flesh and then salt it; they maltreat their bodies until they become pieces of inanimate clay which the soul can

leave so long that the birds build their nests in the hair of its head. This is Oriental denial, atrophy of the senses. Some Occidental metaphysicians are trying to imitate these agonizing methods of soul discipline, but in the mentality instead of the body.

John the Baptist stands for the mental attitude that believes that because the senses have fallen into ignorant ways they are bad and should be killed out. There is a cause for every mental tangent, and that which would kill the sense man, root and branch, has the thought of condemnation as its point of departure from the line of harmony. In John it seemed a virtue, in that he condemned his own errors, but this led to his condemnation of Herod, through which he lost his head. We learn from this that condemnation is a dangerous practice from any angle.

The intellect is the Adam man that eats of the tree of good and evil. Its range of observation is limited, and it arrives at its conclusions by comparison. It juggles with two forces, two factors—positive and negative, good and evil, God and devil. Its conclusions are the result of reason based on comparison, hence limited. The intellect, taking account of things, concludes that existence is a thing to be avoided. The intellect, beholding the disaster and the misery wrought by the misuse of men's passions, decides that they should be crushed out by starvation. This is the origin of asceticism, the killing out, root and branch, of every appetite and passion, because in the zeal of action they have gone to excess.

Yet John the Baptist has a very important office in the development of the soul from the intellectual to the spiritual consciousness. As Jesus said, "This is he, of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee." Thus John the Baptist is the forerunner of Spirit. It is that perception of Truth that prepares the

way for Spirit through a letting go of narrow concepts and ideas, and laying hold of broad ones.

The ideas that you and your ancestors have held in mind have become thought currents so strong that their course in you can be changed only by your resolute decision to entertain them no longer. They will not be turned out unless the ego through whose domain they run decides positively to adopt means for casting them out of his consciousness, and at the same time erects gates that will prevent their inflow from external sources. This is done by denial and affirmation; the denial always comes first. The John the Baptist attitude must begin the reformation. One must be willing to receive the cleansing of Spirit before the Holy Ghost will descend upon him. Whoever is not meek and lowly in the presence of Spirit is not yet ready to receive its instruction.

This obedient, receptive state means much to one who wants to be led into the ways of the supreme good. It means that he must have but one source of life, one source of truth, and one source of instruction; he must be ready to give up every thought and every idea that he has imbibed in this life, and must be willing to begin anew, as if he had just been born into the world a little, ignorant, innocent babe. This means so much more than people usually conceive, that it dawns upon the mind very slowly.

All who sincerely desire the leading of Spirit acquiesce readily in the theoretical statement of the necessity of humility and childlikeness, but when it comes to the detailed demonstration they are nonplused. This is just as true among metaphysicians as among orthodox Christians. Spirit will find a way to lead you when you have freely and fully dedicated yourself to God, and you will be led into a path just a little different from that of any one else. Your teaching has been in generalities, so when Spirit in its office as an individual

guide shows you truth different from that you have been taught, you may object. If, for instance, you have been taught to ignore the body with all its passions and appetites, and the Spirit in its instruction shows you that you are to recognize these appetites and passions as your misdirected powers, what are you going to do about it?

There can be but one course for the obedient devotee. If you have surrendered all to the omnipresent wisdom, you must take as final what it tells you. You will find that its guidance is the right course for you and in the end that it was the only course which you could possibly have taken.

All things are manifestations of the good. Man in his spiritual identity is the very essence of good, and he can do no wrong. He can in his experience misuse the powers placed at his disposal by the Father, but he can do no permanent evil. He always has recourse to the Spirit which forgives all his transgressions and places him on the right road, a new man, when he willingly gives up his own way and as a little child asks to be led. Then comes the redemption of the appetites and passions which the ignorant intellect has pronounced evil and has attempted to kill out by starvation and repression. This does not mean that the indulgence of appetites and passions is to be allowed in the old, demoralizing way, but it means that they are to be trained anew under the direction of Spirit.

John the Baptist represents the attitude of spiritual receptivity that awaits the higher way as a little child awaits the helping hand of a parent. It is not the arbitrary disciplinarian, but the loving, tender kindergarten teacher that illustrates in visible life the intricate problems that perplex the mind. When one is receptive and obedient, giving himself unreservedly up to Spirit and receiving its guidance without antagonism, he is delighted with the possibilities that are disclosed to him in the cleansing of mind and body. He then begins to realize

what Jesus meant when he said: "If any man would come after me, let him deny himself, and take up his cross, and follow me."

The cross is not a burden, as commonly understood, but is a symbol of the forces in man adjusted in their right relation. The body of Jesus was lifted up and nailed to the cross, which indicates that the physical man must be lifted into the harmony of Spirit and adjusted to its four-dimensional plane, represented by the four branches of the cross-tree.

Man thinks in the fourth dimension but his body, in its present fleshly consciousness, can express in three dimensions only. Hence we must cleanse our thoughts by denying materiality. Then the flesh will become radiant ether with power to penetrate all so-called material substance. But before this can be done the mind of the man must become John the Baptist—it must be cleansed by the waters of denial, and the old material ideas must be put away forever.

If you are clinging to any idea that in any way prevents your eyes from seeing the millennium here and now, you are a Pharisee; you are crying, "Beelzebub," whenever you say "Crank" to the one who has caught sight of the spiritual mountain tops now glistening in the sun of the new age.

John the Baptist is now moving swiftly among the children of men. His cry is heard in many hearts today, and they are following him in the wilderness of sense. But the bright light of the Christ still shines in Galilee, and they who are earnest and faithful shall see it and be glad.

Happy is the man that findeth wisdom,
And the man that getteth understanding. . . .
Length of days is in her right hand;
In her left hand are riches and honor.

—*Prov. 3:13, 16.*

FOLLOWING JESUS IN THE REGENERATION

Unity readers are asking instructions for the development, under the Jesus Christ plan, of the twelve fundamental faculties of man. The following is an outline of a lesson on the faculty, zeal, as taught by Cora G. Dedrick, at Unity headquarters. These lessons are based on the book, "Christian Healing," by Charles Fillmore.

THERE is a law, not learned from books (but knowledge of which is innate in every soul), that when consciously recognized makes the soul thirst to express itself in its fullness, even though at the same time one may be trembling from head to feet.

This is the law which upheld Jesus so wonderfully, so dauntlessly, when he stood before the high priest at his trial just before the crucifixion, when the high priest questioned him concerning his teachings, and he answered: "I have spoken openly to the world; I ever taught in synagogues, and in the temple . . . and in secret spake I nothing."

This law is the law of divine enthusiasm, dauntless, unconquerable. It is the law that brings into expression the wonderful quality which we know as spiritual zeal.

The law of divine enthusiasm, spiritual zeal, is one of the most powerful laws operative in the kingdom of the heavens. To speak fearlessly, truthfully, courageously, hewing to the line, letting the chips fall where they may, makes for enthusiasm and establishes a confidence, a sureness that even the angels of heaven must notice and honor.

The world has been zealous in advocating reforms. The great trouble with all reforms has been that those who are behind the reforms have tried to compel man to change his ways, when in truth his heart has not changed. When the principles of practical Christianity get a deep hold on one's consciousness, one is not only

willing to reform, but is willing to work continuously to lay hold of the spiritual powers that will transform him. Application of the principles of Christianity makes new creatures of men and women. This is true today, as it has been true all down the ages. But no great inspiration is going to emanate from a lukewarm religion; one must be zealous in his work. Courageous, zealous religion is the power that transforms one, that makes one want to be on the right side of every proposition.

We hear it said very often that there is no place in the commercial world for religion, that religion is a thing to be used on the Sabbath, but that it is not practical for everyday use. There are many clear-thinking business men who turn away from the church, presumably because it is of no value in their lives. Ministers are often troubled because they cannot make business men keenly interested in religion. The work of every minister is to put religion into the hearts of men and women and to keep religion uppermost in their thoughts. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." One cannot accomplish such work by picturing the negative side of life, by preaching that man is a poor, miserable worm of the dust and that to be righteous he must be poverty-stricken. But he can accomplish that end by accepting and practicing the real religion—which is practical, scientific, substantial, success-giving influence. When a minister preaches the real religion, he is going to have his church filled with sound business men who will be zealous to lay hold of and to apply the Christ principles.

The successful business man learns that real success comes through service. God is the great servitor. Man is successful to the degree that he truly serves; therefore every zealous soul should carefully study his own consciousness—should study his own heart thoroughly in

order to see whether his zeal is working from the spiritual consciousness or from the personal consciousness. If one is working from spiritual consciousness, if one is working to serve, then zeal broadens his vision, makes him alert, and adds sweetness and strength to his whole being. But if one is working from personal consciousness, his zeal merely adds impulse to his endeavors to gain personal power, to further his own interests, even at the expense of other people. Selfish zeal eventually eats up one's life and substance, and leaves him with a starved, hungering soul, and with a strained, hollow-eyed countenance. "For the zeal of thy house hath eaten me up." Emerson pictures one intoxicated with personal zeal as "inwardly drunk with a certain belief."

Courage is a very vital part of religion. The courageous spirit is zealous to prove the strength and power of God. The courageous spirit glorifies God among the daily duties and trials of the world. Level-headed business men know that it takes a courageous, zealous spirit to win out. They have not learned this in the church, but by experience; they have not yet come to know that religion, practical Christianity, gives these qualities. They have not discerned God as their business partner; they have not yet become aware that the "something" within them that leads them to success is the living Christ within their hearts. When they recognize this connection they will be zealous to know the deep things of religion, because they cannot afford to be without religion scientifically understood and applied.

Spiritual zeal is one of the twelve fundamental powers of being, and is symbolized by Jesus' disciple, Simon the Canaanite. In the body its center of action is at the base of the brain, the medulla. By centering the attention at the base of the brain and realizing the quickening power of the Logos or Christ Word, one will cause new zeal and new courage to find expression in his soul.

Zeal is the power which incites the other faculties to greater and ever greater activity. Zeal, courage, and earnestness give luster and color to the soul, just as the sparkle of the diamond gives it beauty.

When one is truly working in the consciousness of spiritual zeal he is zealous to express the meek and lowly spirit, zealous to serve God, to serve God's children; every impulse of his soul is to transmute the low, selfish desires into those of high spiritual standard. Such a worker is in the sight of God a pearl of great price; his power is felt the world round. Courage and fervor expressed through a meek and lowly spirit awaken a deep, spiritual feeling, and this deep feeling always invigorates soul and body.

Although some are overzealous for personal power, the mass of humanity has been listless, inactive, waiting for some outer power to stir it into action; men have not realized their deep, spiritually zealous natures. Let us get beneath such listless inactivity; let us stir up the gift of divine courage within us and we shall find new inspiration, new ideas waiting to be born into the world. Just as God is from everlasting to everlasting, so the courageous Spirit of the Lord in man's consciousness is eternal when once fully established. With this thought in mind, let us center the attention just back of the heart and meditate upon the thought: *I am established in spiritual consciousness. My desire is to serve God, to serve humanity.* Then let us meditate upon this prayer: *The Christ of God is born in my heart, and divine wisdom is expressed through me.*

Next let us direct the attention up into the base of the brain, the zeal center, and hold the prayer: *I am one with the ever unfolding, ever increasing spirit of infinite courage, enthusiasm, and zeal.*

Then let us rest with the attention back of the heart, meditating upon some such thought as this: *Thou, O God, art always with me as indwelling wisdom and love.*

THE MATERIAL WORLD—REAL OR FALSE

RALPH E. BOILEAU

WHEN MEN realize the kingdom of heaven in their hearts, they will have dominion over the world of manifestation. But if their world of manifestation is false and unreal, how can the freeing truth bear any relation to it?

Because man is persistently seeking to find the divine purpose of his existence, there have sprung up many schools which attempt to establish the relationship of man to the seen and to the unseen.

Some hold that the manifest world changes and therefore can have no part with God, who never changes; however they have left out one phase of infinity when they try to separate God from manifestation. Manifestation, which cannot be separated from God, can be changed from glory to glory without breaking one law of the divine. Man, the expresser of God, has a right of choice, and through sin he has misused God substance so that manifestation at times does not express harmony and wholeness for him. He has simply refused to work in harmony with all of God. Jesus Christ always worked with the divine laws of God; so every man can be divinely guided in all his ways. Manifestation, for one so guided, will harmonize with the divine. The will of the Father is done in manifestation, or in earth, as it is in heaven.

Let us simplify the question by recognizing that unchangeable laws can govern a changing manifestation.

The truth that makes free will enable man to have a right attitude toward the part of God which is seen, as well as toward the part of God which is not seen. The snare of materiality is not in the material substance, but in man's attitude toward manifest things. If there is bondage in earth, then man in his ignorance has placed

it there. The winds and the waves obeyed Jesus Christ and his faith found the elements of earth ever his willing servants. His love and his wisdom reached even to that which we have been wont to call cold and inanimate, for he knew that the intelligence of God is even in the sod and the rock. "If these shall hold their peace, the stones will cry out." Of course they would acclaim him, for he recognized no separation from the Father, in the manifest or in the unmanifest.

If the real of man is spirit, then what relation will man have to the earth when he has put on Christ, when he has awakened to a realization of the truth taught and demonstrated by Jesus? Man and the earth will be one in perfect idea and in perfect manifestation. The will of the Father will then be done in earth as it is done in heaven. The bodies of men will no longer suffer decomposition, for they will have put on Christ and, as we know, the body of Jesus Christ did not enter into corruption.

It is time that we were entering into that estate in which man is no longer under the curse, "Dust thou art, and unto dust shalt thou return." "This corruptible must put on incorruption."

This is the age when the new race that is to possess the earth must implant in the hearts of men the realization that death is swallowed up in victory. The individual must declare, "I am the resurrection, and the life," and must affirm that his body, the temple of the living God, shall not taste of death. Even if you do nothing more than believe such a thing to be possible, you have turned your face toward the light. All things are possible to him that believes.

The old thought that death is a gateway to the larger life may persist for a time, but the fact is that death is an enemy. If life is your goal, you should no longer compromise with the enemy by singing of it as a thing of beauty. Poetry and music belong to life. If

you lose your body it is because you have not wholly cleansed your heart of sin. "The wages of sin is death." Take the stand that no subtle mental complex lets you excuse death and its victims from the responsibility of transgressing divine law. If you have turned your face toward the light, you live in spite of death, not because of it.

Sometimes a person new in the study of Truth fails to get a correct understanding of the subject, merely because he does not look upon man and the earth from the standpoint of threefold being. Man is spirit, soul, and body. The earth is mind, idea, and manifestation. These three are one.

The race has been living very largely in the Adam mind, which places reality almost entirely with things manifest. The work of Jesus Christ is to reëstablish man's contact with the invisible first cause.

Understanding of Truth as it was taught by Jesus will come to us when we recognize Spirit first, draw from it inspiration, set into operation the creative law of expression, and then behold the glory of God in manifestation.

Let us bear in mind that the unchangeable laws of God can govern a perfect idea, such as the rose; that the changing processes in which that invisible idea comes forth into a perfect manifestation are governed by laws which do not change. Any idea coming forth from the invisible to the visible can be governed in the same way, so that God's perfect love, peace, harmony, and happiness will prevail eternally.

Let us no longer condemn our bodies as evil because the process of change enters into their expression. Let us not even refuse to put time and place under the scope of infinity, but let us rest in the assurance that God, changeless in his perfect law, can bring into manifestation that which is always in time, or in perfect rhythm, and

in a place that will not interfere with any other idea governed by the same law.

Please bear in mind that "the earth is the Lord's, and the fulness thereof," and that it is yours to use in expressing God.

Just for a moment let us consider manifest substance from that which is commonly accepted as a scientific viewpoint: The particles (electrons) which constitute the densest of manifest substance are not dead substance, but are living substance. Some scientists name them electricity. These particles of matter cannot be seen with the strongest microscope, but science declares that it is able to weigh and to measure the electrons in any given object; it tells us that there is no difference between the fundamental constituents of steel and of water. One common, underlying substance is the physical foundation of all things manifest. The difference between any two substances, such as steel and water, is to be found in the number, in the grouping, and in the arrangement of the electrons. An understanding of this fact ultimately leads us back to the idea that "what is seen hath not been made out of things which appear."

It is commonly recognized that electrons seem to have intelligence, that they know what they are about. Where do they get intelligence? The ultimate particles of matter have a rate of vibration that merges into the swifter rates of vibration found in the realms of spirit or mind. The swifter rates of electricity can govern and control the slower rates; likewise the fast flowing rates of mind energy reach down into the grosser rates of vibration, controlling and governing them as they are given form. It has been said:

> From the all, which is pure spirit, down to the grossest form of matter, all is in vibration—the higher the vibration, the higher the position in the scale. The vibration of spirit is at such an infinite rate of intensity and rapidity that it is practically at rest—just as a rapidly moving wheel seems

to be motionless. And at the other end of the scale, there are gross forms of matter whose vibrations are so low as to seem at rest. Between these poles, there are millions upon millions of varying degrees of vibration. From corpuscle and electron, atom and molecule, to worlds and universes, everything is in vibratory motion.

Mind thinks, and thought takes form; here again we find the trinity. When a man looses the powerful energy of his thought forces, using those forces in a way that transgresses the divine law, debauching himself and using his substance in riotous living, the electrons of his flesh so group themselves as to leave the marks of dissipation upon his countenance; and again we have mind, idea, and manifestation. But let that man seek the kingdom and its righteousness, expressing in thought the perfect idea of the Christ mind, and his flesh will reflect perfect health, harmony, and wholeness.

We find life, not in letting our bodies suffer death, but in living so close to the Christ idea that we lift them up, resurrect them, thus proving our dominion over the earth. Such dominion was intended for us from the foundation of the world. It comes of an understanding of life. In that understanding we no longer shall condemn the earth as a thing evil and false, but shall praise it for its willingness to conform to God's perfect idea through us.

If prophecy is to be fulfilled—if a time is to come when there will be no more tears, neither sorrow nor crying, when death will be no more and man will possess the earth—is it not time that we were about our Father's business? When we quit sinning or quit missing the mark, we have only begun to live in conformity with the high purposes that God has for man on the earth.

The Christ mind awakened in all—when every knee shall bend and every tongue shall confess, "I am Lord" —will make the earth a joyous abode for the children of God. When man has proved his dominion over the

earth he will then burst forth out of limitation and will pave some highways up the universe and see some other glories of the majesty of our Father. "God saw everything that he had made, and, behold, it was very good." Jesus said, "All authority hath been given unto me in heaven and on earth." Let that same mind be in you that was also in Christ Jesus. The real permeates the earth for you only when you work with the orderly processes of mind, idea, and manifestation. You must turn to Spirit and its righteousness first, then will you see that

> The heavens declare the glory of God;
> And the firmament showeth his handiwork.

GOOD DEEDS

The sincere and just conduct of those who act from the love of sincerity and justice, appears similar in the external form to that of the others. Some of these act from the truth of faith, or from obedience, because it is so commanded in the Word; some from the good of faith or from conscience, because from religious principle; some from the good of charity toward the neighbor, because his good ought to be consulted; and some from the good of love to the Lord, because good ought to be done for its own sake, and therefore also sincerity and justice. They love sincerity and justice because these are from the Lord, and because the divine, which proceeds from the Lord, is in them; and thence, viewed in their very essence, they are divine. The deeds or works of these are interiorly good, and therefore also are exteriorly good.—*Emanuel Swedenborg.*

> This know. What comes
> Direct from God, his Spirit, allwhere, alway,
> Is deathless, tireless; working good for all,
> In ways unnumbered.
>
> —*Bailey.*

LOVE

IMELDA OCTAVIA SHANKLIN

OUR STUDY of God could not attain completeness if we should fail to make investigation of him as love. Indeed, acquaintanceship with him as love is the aim of all acquaintanceship with him, for not to know him in this capacity is failure to reach the peace which perfect knowledge brings.

We may have a well grounded faith in the universality of God's empire; we may study to know him as the Changeless Good; we may realize that we live, and move, and have our being in him, the sustaining Spirit; we may endeavor to merge our individual lives with his eternal life; we may seek his wisdom as our wisdom; we may diligently build our bodies out of his glorious body, but not until we acquaint ourselves with him as love do we truly become like him. For love is the heart of God's heart to us; it is the motive in God's creation of us; it is all that he demands of us, for in its completeness all other forms of God reside.

Even when we work in the highest understanding that we have reached, we may find that occasions arise that demand a special dispensation of grace. Love satisfies this demand. If we have failed in wisdom, love will take up the question and clear it for us. If a tangle comes in the web of life, love will smooth it out for us. All things can be kept right by love, because it is God's forgiving nature, acting in us and for us.

Emotional judgment has said that love is blind. This is not an accurate representation of its nature. Love does not have to see physically in order to know that all is as it should be. It looks through the clouds of ignorance with which the emotional mind has veiled life, and its vision beholds the King in his beauty, the God presence within each one of us. This is why every

man, every woman in the world is loved by some one, no matter how forbidding may be the appearance which the loved one presents to humanity at large. God will not be unloved, however unlovable may be his mask to the eyes of ignorance. Some one loves the malefactor, some one loves the bigot, some one loves the tyrant. This some one is God in disguise, loving himself in disguise.

Love is the completeness of life. If there has been the omission of a kindness, love puts itself into the gap and more than compensates for the deficiency. If there has been a harsh word, love takes it up and subtly transmutes it into the sweetness of God. If there has been negligence, love comes forward and substitutes its promptness, and inefficiency is supplanted by efficiency.

Love awakens the song that sleeps in the heart, and music floods the spheres. It smites the sealed fountains of joy, and there pours out a stream of happiness which gives roses to the desert of barren lives. It calls to wisdom, and the mind that has drowsed awakes to brilliancy of thought and utterance. It beckons to generosity; miserliness and selfishness burst into a luxuriance of self-giving. It turns its smile upon the laggard; sluggishness is cast off as shackles, and buoyancy supplants indifferent lassitude. It whispers to despair; where darkness has brooded a glory dawns, and radiance discloses the face of God shining from the summit of eternal courage.

It is the thoughtfulness which smoothes the path for others. It is the incentive to our superlative endeavors. It is the disarmer of criticism. It is the author of whatever is beautiful or enduring. It is the mother call and the child response. It is the sublimation of patriotism. It is the giver of the gift. It is the delicacy of the wild rose; it is the immovability of granite cliffs, the tenderness of angels and the purity of heaven. It is its own creator and its own creation. It is timeless, without

beginning of years or ending of days, being coexistent with God and the very essence and fiber of his composition.

Love is the impartial Spirit of God. That is why there is neither Jew nor Greek, neither bond nor free, in God—even as Paul discovered. God so loves the world of humanity that he gives himself with infinite prodigality for the redemption of the forms that he has assumed in permitting himself to be called by the names under which we are known.

Love is the wonder-worker. It takes the least desirable things and transforms them into objects passionately to be desired. An environment may be ever so unpleasing, but let love pour its enchantments into the erstwhile unhappy elements and joy and peace come in, to construct along the lines of harmony and grace.

Love meets no defeats, no death, no age. The story is told that a traveling party in a strange city had pointed out to them a young woman of uncommon beauty and serenity of face. On being asked opinions as to her possible age, the members of the party agreed that she was perhaps seventeen. The guide told them that her age was more than seventy years; that when quite a young woman, her lover had suddenly died, and from that event time had stood still for her whose mind was fixed on love in the guise of youth. Her contemporaries aged; they passed under the shadow of sorrows and bore the marks of suffering in their flesh. But she, looking daily for the coming of her lover, dressed her body in fair raiment, set flowers in her hair, and trilled the happy song that love had taught her. She did not age, because she knew love. She fulfilled the law and escaped unpunished.

Love gives all the forms of beauty that we have in the world. God is beautiful, and his products are tinged with his own loveliness. Flowers are the love tokens of the Infinite; the starry hosts are the works of

love, lavishing upon us the gems of space. Poetry, music, fields, trees; whatever we see or hear, whatever we can enjoy through the senses, whatever draws upon the deeps of being, is provided by the love that holds back from us no part of itself.

Humanitarianism, civilization, education, are forms taken by the love of humanity for humanity. Gentleness, kindness, mercy, are love operating in the zones of altruism. Family ties, community interests, coöperative enterprises, are networks of love that hold society together.

All unselfishness is love. All giving of self for others is love. All forms of love are forms of God the Father, who loves us so much that he must employ all agencies of life and all shapes that he is capable of assuming as adequate means of pouring out upon us the love that fulfills the law, that never fails, that casts out fear, that gives the peace of absolute union with himself.

A PRAYER

Thou, O Elder Brother! who
In thy flesh our trial knew,
Thou, who hast been touched by these
Our most sad infirmities,
Thou alone the gulf canst span
In the dual heart of man,
And between the soul and sense
Reconcile all difference,
Change the dream of me and mine
For the truth of thee and thine,
And, through chaos, doubt, and strife,
Interfuse thy calm of life.

—*Whittier.*

One's efficiency may be increased by proper mental training. Our magazine, Christian Business, contains many ideas for training one to think constructively.

EXPRESSING

GARDNER HUNTING

WE HEAR often enough that education is the bringing out of the pupil's ideas—inducing him to express himself—or better, leading him to let Spirit within him express through him. I hear that my work in life is to express God—to let God express through me. I believe that, and I try to act upon it. God's attitude toward me is that of trying to induce me to express him. As I try to express his attributes, love, truth, life, wisdom, power, I invite God himself to express through me.

It occurs to me that the greatest happiness—yes, the keenest pleasure, if pleasure is what I want—is this expression of my self. God gives me that pleasure by inducing me to express. I learn, tremendously, as I express; I become astonishingly happy; I find myself irresistibly attracted to God, because he lets me express my self. And these things being perfectly obvious to me, it becomes suddenly obvious too that God's method is a singularly good one; that if he gives me education, delight, pleasure, by leading me to express, I shall be expressing him still further and still better if I adopt his method with any one whom I want to help. Instead of laying down laws, preaching, arguing, why do I not try to induce my friend, my pupil, my husband, my wife, my child, to express his self? Why not try to help him bring out his own ideas—and make them appear to him to be of his own discovery, his very own. As a matter of fact, they will be, must be his own ideas. I can only induce him to work the mine that is in his own heart and to find the treasure that already belongs to him.

And how intensely practical is this method in everyday affairs. It is said that the way to become popular is to become a good listener. What is a good listener?

A good listener is one who induces another to express his self, is he not? The road to popularity! Not a high goal, you say, popularity? Why not? To be truly popular is to be loved. If you love and give you cannot avoid a return in kind. If you would have influence you must, in a sense, be popular. So this method of God's is a road to popularity with my friend, with my wife, with my child, with my pupil, with my boss, with myself! A chance for self-expression is the *summum bonum* of man's existence, and every one of us recognizes that fact in one way or another. We yearn to express ourselves, and we insist upon expressing ourselves, in various ways, from the low forms of garrulity, strutting, posing, to the high forms of uttering great truths in science and in art. Perhaps the highest form of expression may be in inducing another to express. After all, maybe I accomplish that work when I express the greatest truth that I find within myself.

Suppose I am a sculptor and make a wonderful statue that expresses the everlasting truth that is in beauty. I thereby induce every one who sees my work with appreciation to express, in his very appreciation, something of that same truth, do I not? I am a sculptor, chiseling out a statue of character to express all that I can of the Truth of God's infinite beauty. My very purpose in chiseling the statue must be to express God so that others will express him in their appreciation. That sounds like a bold statement, but look at it in the light of Jesus' command: "Let your light shine." Of course my purpose is to win appreciation, not for my little lower-case self, but for the true beauty that I express. The successful teacher is he or she who leads the pupil to express the self within. A teacher becomes great in proportion as he leads his pupil to the greatest self-expression. Education is the bringing out of the pupil's powers.

Sometimes we hear one say, "I'm going to teach that

fellow a lesson," in the sense that the intention is to make the lesson a bitter one. If such an idea occurs to me, I should do well to stop and consider whether the lesson is really one that I wish to teach. If it is, the only way to teach it is to bring out in that person the power to grasp the idea that I want him to grasp. I cannot cram the idea into his mind by any known process otherwise.

And when I wish to teach another a lesson it might be well for me to stop and make sure that I know the lesson myself. A good lesson cannot be taught by a method that is not good; it cannot be taught with a purpose that is not good; it cannot be taught with any accompanying emotion or feeling that is not good. Good can be conveyed only lovingly—and love teaches no one a lesson with intent to make it bitter.

By the same token, God, who is love, will teach me no lesson with intent to be bitter. God tries to induce me to express him and to look for his expression in everybody and in everything. Where I look for God, I find him.

Expressing God—that is my whole work in life. What is expressing God? It is letting his attributes, life, love, wisdom, power, truth, substance, flow through me into the visible. I am eager that God should express through me as life (health) and substance (prosperity). Then all that I have to do is to let him express as love and truth, for God is not a group of separate attributes; he is one, all his attributes in perfect whole, inseparable; and I cannot let one attribute flow through me to expression without allowing the others to manifest also. If I let love and truth seep through me, life and substance will seep with them; if I let love and truth gush through an unblocked channel, life and substance will gush with them. God himself cannot send a part of himself through me; he must send all or none. I cannot express love without expressing life; I cannot express truth without expressing substance. If I would

be well I have but to serve and to be kind and true; if I wish to be prosperous I have but to serve and to be kind and true. If I express any attribute of God perfectly, the other attributes must express proportionately.

So if it is the way of God to induce me, to encourage me to express him, how better can I express him than by adopting his way and encouraging expression in everybody with whom I come in contact? And if I help others to express God, the instant result is that God expresses again through them to me.

VISUALIZATION

See your patient as perfect as you can visualize. Some have not this power well developed, and in such a case we would recommend one of Hoffman's pictures as a splendid means of forming a conception of the perfect man. Hoffman, above all other painters of the divine master, caught the clearest vision of the Son of God, the perfect divine man whom we are to pattern after and be like. Hoffman tells of the process by which he was able to produce such inspiring pictures of the Christ. In vision he was taken from one spiritual mountain peak to another, and when he seemed to have reached the highest he received a picture of the Christ, which he remembered on his return journey and put onto canvas. Using these pictures will help in the development of this faculty. Those who have this power of perfect visualization, together with compassion for those who suffer, the lame, the halt, and the burden bearers, can get wonderful results through the spoken word. . . .

See the patient perfect, radiant, full of life and joy. Feel this joyful radiance yourself and it will be communicated to the patient. . . .

The healer radiates a ray of light and power upon the patient, a form of spiritual energy, blessed by the Spirit, and holding the patients in that ray they partake of its essence and light.—*George B. Brownell.*

BIBLE PROMISES

HEALING

I AM Jehovah that healeth thee.—*Ex. 15:26.*

Behold, I will bring it health and cure, and I will cure them; and I will reveal unto them abundance of peace and truth.—*Jer. 33:6.*

He sendeth his word, and healeth them.
—*Psalms 107:20.*

He healeth the broken in heart,
And bindeth up their wounds.
—*Psalms 147:3.*

Jehovah bindeth up the hurt of his people, and healeth the stroke of their wound.—*Isa. 30:26.*

I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him . . . Peace, peace, to him that is afar off and to him that is near, saith Jehovah; and I will heal him.—*Isa. 57:18, 19.*

I will restore health unto thee, and I will heal thee of thy wounds, saith Jehovah.—*Jer. 30:17.*

Be not wise in thine own eyes;
Fear Jehovah, and depart from evil:
It will be health to thy navel,
And marrow to thy bones.
—*Prov. 3:7, 8.*

My son, attend to my words;
Incline thine ear unto my sayings.
Let them not depart from thine eyes;
Keep them in the midst of thy heart.
For they are life to those that find them,
And health to all their flesh.
—*Prov. 4:20-22.*

ACCORDING TO THE PATTERN

ARTHUR P. BUCK

IN THE 25th chapter of Exodus, following the instructions for the making of the ark of the covenant, the mercy seat, the table, the candlestick, the lamps, the snuffers, and the snuff dishes (all pure gold or overlaid with pure gold) the admonition is given: "And see that thou make them after their pattern, which hath been showed thee in the mount." In the next chapter, following the directions for the building of the tabernacle is the caution: "And thou shalt rear up the tabernacle according to the fashion thereof which hath been showed thee in the mount." And in the succeeding chapter, following the description of the altar, is: "Hollow with planks shalt thou make it: as it has been showed thee in the mount, so shall they make it."

The writer of the Epistle to the Hebrews, in Heb. 8:5, unifying these commands, makes the directions read: "Who serve *that which is* a copy and shadow of the heavenly things, even as Moses is warned *of God* when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount." In the foregoing quotation the writer makes it clear that the tabernacle and its equipment serve as "a copy and shadow of the heavenly things," and that the tabernacle is always referred to as the symbol of the physical body that shall pass away. Peter says in II Peter 1:14: "knowing that the putting off of my tabernacle cometh swiftly." Paul, seeing more than the dissolution of this "tabernacle," says in II Corinthians 5:1: "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." Whatever has been our distinction between the house that may

dissolve and the house eternal, we must concede that the difference is not in the fact that the latter is "not made with hands," for surely "the earthly house of our tabernacle" is also "not made with hands." Paul's distinction must therefore have some other basis. In the 15th chapter of I Corinthians he gives us a clear conception of the passing of the one and the coming of the other into manifestation. In verse 31 he exclaims: "I die daily"—but almost the whole chapter is taken up with a discussion of the resurrection. This is the whole story: We die daily, and daily we are resurrected. Every day part of the "earthly house of our tabernacle" is dissolved. Every day—if we follow the Jesus Christ plan, if we remember the pattern, if, as John suggests in Revelations 2:5, we recall the Source whence we came —the body temple (my body, your body) is coming forth out of "the heavens" as a "building from God . . . eternal." So we find that the admonition, "see . . . that thou make all things according to the pattern," refers to the rebuilding of "the earthly house of our tabernacle" into a house eternal—"the house of Jehovah" in which we "shall dwell . . . for ever."

For years I worked in a woodworker's shop that undertook to make or repair anything made of wood. One day a stranger came in and said that he wanted a pattern made for a new form that he proposed to use in making brick. He described the part by diagram, gave dimensions, and made verbal explanations. When he had completed his description, he was told that I would make the pattern for him and that he might get it that evening. When the pattern for his form was ready, he took it away, satisfied, but a few days later he came back. He brought also a casting made from the pattern and said that it would not do. "What's wrong?" I asked, for I was quite sure that the pattern was strictly in accordance with the specifications given. He explained. "Just how shall we change it?" I asked.

He made a mark on one edge of the casting, placed his pencil near a hole, and said: "This edge should be beveled off three eighths of an inch, and this hole must be half an inch to the right." He took his casting and went away, and I made a new pattern that conformed to his revised specifications.

From this illustration, we see that the real pattern was a mental one. The inventor, having developed a picture (pattern) in his mind, brought the picture to the shop, that it might be reproduced in form—made manifest, as it were. At first his own conception was imperfect; he had overlooked something. After testing his idea in manifest form he obtained a more accurate image (pattern) of it, and he brought that image to me. Being closer than I to the truth that he wanted put into form (manifestation), he had a more comprehensive image or mental pattern than I—though not comprehensive enough. The pattern reproduced lacked of perfection whatever he lacked of a full understanding of what would meet his need, and whatever I (the instrument through which the pattern was to manifest) lacked of comprehending the idea that he had to convey and of mechanical ability to put my conception of that idea into practical form. That is our experience in overcoming: Our conception of the pattern that was shown us in the mount—the perfect man idea as it is in the mind of God—unfolds from a more or less dim conception to full understanding, and the instrument through which this growing perception must manifest (the body temple) responds but slowly, changing step by step ("from glory to glory") in bringing this growing conception of Truth into manifestation.

The "mount" refers to the superconscious mind, the realm of divine ideas. The real pattern is a mental image. The piece of pasteboard on which the inventor had drafted the details of his pattern had been destroyed. The original wooden pattern had been taken

away from the shop, and, after using the iron casting to show where changes were necessary, the stranger had taken it with him, thus leaving in the shop nothing of the inventor's pattern except the idea of it that he had conveyed to me, the mental image that he had lodged in my mind.

Lest some of you wonder whether the inventor was satisfied at having left with me only a mental image, I want to tell you something: He did not call me up in a half hour and ask whether we had the necessary materials from which to make the pattern; he did not ask whether we thought that the kind of material that I had used before was strong enough; he did not ask whether I had forgotten the dimensions, or whether I had forgotten that the pattern was to be finished by a certain time; he did not ask whether I understood just how the new was to differ from the old. He did not take the trouble to ask any of the hundred other questions that he might have asked, nor did he indicate that he was in any way worried about the matter. He just went on about his other business, and later strolled in, picked up the pattern, paid for it, and walked away satisfied.

Did you ever, after having put in an order with the heavenly Father, worry as to whether he had the material to fill the order; whether he was really willing to fill it; whether there had been a change in the published price; whether he was really going to fill the order as you had given it, or in some other way? I have entertained such doubts, with the uniform result that the fulfillment scattered to fill the pattern formed by my worries, instead of the original order, or pattern. I wonder why we cannot put as much confidence in our heavenly Father as we do in a mechanic, the grocer, or the coal dealer. Our orders should be stable, should "stay put," and our ideals should change only toward perfection. For all things will be built according to the pattern. This is a fact that we cannot escape. Al-

ways there is a building according to a pattern; the building never stops. So, after all, our admonition sifts down to a question of our keeping the "mount" pattern, or of getting back to a clear conception of that pattern and sticking to it.

Here is an incident that illustrates the importance of taking a God-given pattern and sticking to it:

For the first time I had been told to make rafters for a building. Having made careful measurements, with a perfect square, and having been most careful to saw exactly on the lines, I knew that the rafter would fit to its fellow and that the two would set squarely on their respective beams. So I used that for a pattern to mark the next, and kept on marking and sawing rafters. After a time my father asked me which was my pattern. I showed him the one that I had marked out first, and told him that I had used that as a pattern for the next one, and the second as a pattern for the third, and so on. He smiled and, picking up the first rafter, laid it on the one that I was then sawing. It was nearly an inch longer than the pattern! He said: "Always mark the first one, 'Pattern,' and use that to mark all the others; otherwise there'll be just a little difference each time, and when you have cut thirty or forty you will be a long way off."

"See that thou make them after their pattern, which hath been showed thee in the mount," the God-given pattern revealed to you—not a pattern given to you by any teacher other than the Spirit of truth.

The following is an illustration of what may happen when one does not stick to a clear-cut pattern. A boy left his village to learn blacksmithing in another town. Coming back after a short apprenticeship, he went into the shop of the village smith, and, picking up a piece of iron in a pair of tongs and sticking it into the fire, he said: "I think I'll make something." He pounded the iron and as it flattened out it reminded him of a hoe.

So he cried: "I guess I'll make a hoe." He reheated the iron and hammered it again. It began to split, reminding him of a fork, and he exclaimed: "I reckon I'd better make a fork." Then he heated and hammered again. A piece broke off and flew away, causing him to decide: "Well, I'll make a sizzle anyway!" and he stuck the hot iron in the slack tub and made a perfect sizzle.

We have been making sizzles long enough and it is high time that we were attempting the divine pattern—the "pattern which hath been showed thee in the mount."

That pattern is the Christ, the Word, the perfect man idea, forever in the mind of God, yet filling the soul of every man till it raises his body too. Inherently every man is the perfect man idea. As one dwells more and more on the "mount," as he finds more frequently and more fully the secret place of the Most High, the more definitely will the divine pattern be photographed in one's mind; the more fully will he see the Christ in every man whom he meets; the more nearly will his body temple be built according to the pattern of life, love, power, and substance divine, and all his circumstances adjusted to the pattern of divine harmony.

WE MAY BE CLOTHED WITH TRUTH

When the soldiers were dividing Jesus' garments among themselves after the crucifixion, they came to the seamless robe, one of his vestments so valuable that they cast lots for its possession. This robe is typical of the pure, unmixed, whole Truth with which Jesus clothed himself until body, soul, and spirit were unified in One —God. What he did we may do also, and we are now in the process of eliminating the false from the true in consciousness, thus changing our "coat of many colors" (the result of entertaining thoughts of good *and* evil) into the vestment of righteousness, the seamless robe of Truth.—*Jennie H. Croft.*

DR. QUIMBY'S THEORY OF MATTER

HORATIO W. DRESSER

IN NO respect has the philosophy of mental hearing in its radical form differed more from the original doctrine and in no respect has it been open to so much just criticism from the general public as in regard to its theory of matter. "All is mind, there is no matter," is an oft repeated statement of the radical school, and the truth seeker in search of an explanation rather than a denial of the visible universe, with its stern realities, its aches and pains, has so often been repelled by a theory which thus fails to satisfy the reason.

Now it was the special merit of Dr. Quimby's teaching that he sought to explain our actual situation in life, both in health and in disease. His researches and his busy years of most successful practice led him to emphasize the supremacy of Spirit with as much vigor as any of his later disciples. To Spirit, or the Omnipresent Wisdom, as he called it, Dr. Quimby attributed all the intelligence, life, and power that exist. But he knew that Spirit must have its manifestation, and he therefore sought to understand and to interpret matter in the light of its true relation to Spirit, often speaking of it as the "medium of Wisdom," or comparing it to language which is used to convey some meaning or intelligence from one mind to another.

Now all that gives life and meaning to language is the idea behind it. In the same way it is the idea put into a thing which governs all that we enjoy and suffer in the world, for the direction of thought or consciousness is fundamental.

For instance, every one knows with what eagerness a little child absorbs the teaching of its elders, and how during the period when it is interested in fairy tales the child peoples the world with the creations of its fancy.

The world, for the child, is not the cold, prosaic world of later life, but seems responsive to all the whims of the imagination. It is in part the beautiful world of nature which reveals the character of God, and in part mere childish belief. And in mature life the conditions are the same. Our beliefs, our fears, and our theories color our interpretations of the world, modify our conduct, and affect all our sensations.

Moreover, whatever we really believe in regard to ourselves, notably some material theory of disease, is as true as life to us for the time being. "Man from ignorance has associated truth with error, till error has got to be as true as life itself."

The human mind is a mass of opinions and beliefs, changing just as man's knowledge changes or develops. An idea has a certain life, which causes it to take substantial shape in the mind. It is "spiritual matter" and is capable of condensation in the form of so-called bodily disease, for the body is all the time taking its clue from the changing states of mind. The outer world means just as much to man and brings him just as much of pain or pleasure as he is wise in understanding of it; for our happiness and misery depend on ourselves.

The first point to note then is that matter, as related to man, is that through which his thought finds expression, and this aspect of it Dr. Quimby called spiritual matter.

Yet all this does not alter the fact that back of human belief there is something which does not change with it. Matter may be simply a system of ideas, but it does not therefore follow that it has no real existence, for to deny its existence is equivalent to affirming the nonexistence of the God whom it reveals. To understand it with Dr. Quimby we must make that fine distinction on which his whole system is founded; namely, between the changeable and the unchangeable in man.

Matter, in so far as it embodies the eternal reality of God, has a progressive meaning and use, and if man knew himself he would read the language of matter and live in the world free from sickness and disease. Matter, in so far as it is a changing mass of conflicting impressions and sensations, is synonymous with the mind of man. Man, the child of belief and opinion, partakes of the two, and is strong and healthy in proportion as he clings to the reality and separates himself from that which holds him in bondage through ignorance and fear.

The essential point to note then is that matter is plastic to thought; it is that in which, on the one hand, the thought of God takes shape, and, on the other, the embodiment of human belief. In any case we must look to the direction of consciousness anterior to it, as the source alike of its changing states and of its life.

There is all the more reason for affirming and dwelling upon the reality of the good when we understand, not merely believe, that this constant realization of the true is just as constantly effacing all that is harmful in matter, and is receiving actual and substantial expression in the visible world. When we understand that "all that is seen by the natural man is mind reduced to a state called matter," we no longer confuse matter, spiritual matter or mind, and soul or Spirit, while according due recognition and reality to each.

It was thus characteristic of Dr. Quimby not to deny anything—except the reality of disease as something by itself—but to see it, if possible, in its true light; and in considering matter he always regarded it from the idealist's point of view, and, while not ignoring it, never attributed to it that reality of life and power which belongs to God alone.

Every thought which genius and piety throw into the world, alters the world.—*Emerson.*

The Home

Christ is the head of this house.

SPIRITUAL HYGIENE

BESSIE B. BARKLEY

PHYSICAL disease is the material evidence of spiritual disease. A sick body and a sick soul are inseparable. The body may seem to be well when the soul is sick, and *vice versa*, but the appearance of health in such cases has no sure foundation. Wholeness of spirit, mind, and body must be simultaneous, else disease throughout the entire man presents itself. Spiritual hygiene demands that we have cleansing, exercise, and food in the three departments of life, spiritual, mental, and physical.

It is trite to refer to man's obligation to himself and to society to bathe, to exercise, and to take proper food. But little attention is given to the effect, upon mind and spirit, of a clean body, clean clothing, right exercise, and right diet. Some few reformers have experimented with the effects of baths and clean linen upon the morale of beggars, criminals, and other social delinquents and defectives; but this has been done on a scale so small as to be negligible. The underlying eternal principle has been ignored.

Nevertheless there seems to be a general recognition, though perhaps subconscious, of the connection between spiritual and physical cleanliness, as expressed by the custom of the Saturday night bath and the habit of going to church on Sunday with a clean body clad in fresh, clean clothes. Man everywhere makes his personal temple clean for the worship of God. There is

a psychological sense of purity in a clean body, and this sense stimulates the mind and elevates the spirit.

Spiritual hygiene demands a clean mind—clean mental exercise, clean mental food. A stagnant pool is scarcely to be thought of as clean; nor is a stagnant mind.

To insure health of mind, man must recognize his obligation to develop. "The ground is not contented until it has been cultivated." Man's mental restlessness and his inward urge toward something beyond what he finds in himself are symptoms of a divine discontent pushing him on to a complete development of his powers, the mental exercise which is a prime requisite of spiritual hygiene. In his mental strivings, he consciously or unconsciously contacts the Infinite, and divine intelligence flows through him like a living stream. Thence come literature, art, inventions, discoveries, sciences, modes of transportation and communication, philosophies, every kind and noble thought, every expression of love, and indeed every product of the mind and the hand of man.

Spiritual hygiene does not admit of reading lascivious books, thinking evil of others, regarding as unclean certain parts of the body, ascribing immodesty to modern dress and customs, listening to equivocal conversations, and giving undue importance to any of the material functions of life.

The knowledge stored in the mind, the contents of the great storehouse of memory, the combination of the old into new ideas, all these make the clothing of the mind. They must be clean, or sickness, misery, poverty, and sin will ensue.

In spiritual health there is a constant consciousness of the indwelling Spirit—a touching, as it were. It is recorded that when Jesus healed he put forth his hand and touched the patient, thus symbolizing the touch of the Holy Spirit. In every moment in which we sense well-being, inspiration, joy, love, mercy, compassion,

praise, thanksgiving, beauty, and growth, we contact God. No man may know health and happiness who has not been in the audience chamber of God and in contact with Him.

The healing chamber of God is the silence. All healing comes by way of the still small voice, in the soul's silences; in concentration, in prayer—call it what you will—in letting go and in making the spirit receptive to the divine.

In the silence man feels most conspicuously the healing power of the Christ; in solitary meditation and prayer he laves his spirit and heals his transgressions.

Canon Farrar has said: "No soul can preserve the bloom and delicacy of its existence without lonely musing and silent prayer; and the greatness of this necessity is in proportion to the greatness of the soul."

The silence is far from being a state of complete inactivity. The body and the mind are seemingly inert for the time being, but the soul is actively, like the telegraph operator's wire, receiving or sending out messages emanating from universal mind.

He has a mistaken concept of Spirit who thinks that he can, in perfect passivity, relying on the omnipotence of Spirit, demand a series of miracles in his own behalf. Man must recognize that God uses matter, in all forms of physical manifestations, in working out his immutable laws. Spirit acting upon matter is life, as the biologist, the physicist, and the mechanician know life. Every operation of life, even the smallest, is in itself a miracle. God works many of these miracles through the medium of man, to accomplish the functions of life in their due course. No result can be obtained outside the divine law, except perhaps the appearance of evil.

In demonstrating the law of spiritual hygiene, man must do his part. He is but an agent for the accomplishment of the divine will. For instance, man is within his

rights in demanding supply; but unless he makes contact with divine spirit, the source of all supply, his demands will be in vain.

Contact with the divine is not attained by resigning from the world and letting the mind remain a blank. No; the spirit must be in a listening attitude for the voice of God; the mind must be ready to receive new knowledge, and the body alert to sense new vitality. For a complete healing, the whole man must be sensitized by the Christ within to receive divine life. "I am . . . the truth, and the life: no one cometh unto the Father, but by me."

Would man have health of spirit, mind, and body? Let him go into the silence; let him make of himself an unbroken cistern for the inflow of the Holy Spirit; let him keep the cistern filled with the good. Then joy, health, prosperity, peace, and understanding will follow.

AN EVENING PRAYER

Jesu, tender shepherd, hear me,
Bless thy little lamb tonight;
Through the darkness be thou near me,
Keep me safe till morning light.

Through this day thy hand has led me,
And I thank thee for thy care;
Thou hast warmed me, clothed, and fed me,
Listen to my evening prayer.

—*Mary Duncan.*

The Motherhood department of Silent Unity has a course of lessons for prospective mothers. These lessons are sent, one at a time in answer to report of previous month, to meet the need of each month of pregnancy.

Children's letters are very welcome, and those who are old enough should be encouraged to write Silent Unity for themselves.

YOUR MIND IS YOUR HOME

ALICE L. RUTH

YOUR MIND is your real home, for that is where you live. Its rightful inmates are faith, love, understanding, judgment, power, imagination, will, life, strength, zeal, renunciation, and order. They are true and efficient, ever ready to coöperate with you. Some of their offspring are named hope, peace, joy, courage, wealth, truth, success, sincerity, gratitude, patience, purity, justice, generosity, freedom, and praise. All these are rightful members of your home (mind).

Your intimate association with these friends will give you grace, poise, intelligence, and ability to master conditions and circumstances. Do you enjoy this wondrous companionship, giving it preference over all others? Do hate and fear supplant transcendent love in your real home (mind)? Do you ignore the aid of the benign power that will help you to overcome evil, and do you give place in your home to self-willed tyranny? Is merciful judgment pushed aside, in your home, that wrathful censure may have sway? Does self-indulgence sap fair life and vigorous strength? Does faith give place to doubt and fear? Do weakness and confusion reign where divine order would make righteous adjustment? Do you cherish as guests in your home images of poverty, despair, greed, worry, or blame. They are miserable associates. Why tolerate them?

If you would have a happy household give to each rightful member the devoted attention of close relationship. Pay constant court to faith and love, give obedience to divine will, and reverence life. I pray you greet each member of your royal household at the beginning of each day; make it a cordial, earnest greeting, something like this:

Faith, you are the very substance of my highest

hopes. I have faith in God; I have faith in myself because I am the child of God.

Love, magnet that attracts all good, I am one with you, ever loving to all God's creations, animate and inanimate.

I am illumined with the light of divine understanding.

I judge not according to appearances; I judge righteous judgment.

All power is given to me; I cannot fail in any good work.

I will to do God's will.

The joy of the Lord is my strength.

I image only the good and true.

Divine order is now established in my mind (home) and in all my affairs.

I renounce all error and it is now eliminated from my home.

I am life, the pure Christ life, and I am zealous for every good word and work.

You have now greeted a family of twelve members of your home; all dependable, good and true. Make these twelve faculties of mind your most cherished associates; they will solve all your problems and will lead you in paths of peace, pleasantness, and plenty.

I AM WITH THEE ALWAYS

That Guide which the Father has given unto thee is not one that cometh from afar, but is born in the manger of thine own mind to dispel the clouds of fear and false beliefs. Awaken that God-germ within thy heart! Dwell continually in the knowledge that his love and power are thine, because he himself dwells within thy heart! The Father hath all to bestow, but not until thou hast learned to follow the way of thy divine self within will the truth and life of the Father be revealed unto thee. Be still, and know that I am the way, the truth, and the life!—*The Gleaner.*

FIT TRUTH WORDS TO YOUR SONGS

B. I.

WE MUST censor our words and our thoughts and even our songs. Songs, if the words are not constructive, are really pernicious, for we often hum them unconsciously. That is the time when the words sink into the powerful but unreasoning subconscious mind. Later we feel the effects of the trivial or sad words thus reiterated.

One Truth student has formed the habit of fitting Truth words to any tune that comes into her head, and thinking the words of Truth as she hums. She does not always find words that rime—sometimes just a word or two, which she sings over and over, as:

> Peace and plenty, health and love,
> Peace and plenty, ever more.

(These words are sung to the tune of "Till We Meet Again.")

Once she caught herself humming a foolish doggerel that the cowboys of the Southwest used to sing about Jesse James:

> Oh, Jesse had a wife, the joy of his life,
> And Jesse robbed the Denver train.

This catchy tune is almost a folk song in some localities, but it is hardly inspiring to a Truth seeker. She fitted new words to it, thus:

> Oh, there's life, eternal life, there's life, eternal life,
> There's life and youth for you and me!

Now she often catches herself singing the same tune, but with the new words.

Do not sing, "Gone are the days when my heart was young and gay;" think, "Peace, joy, and love, and harmony today," as you hum the haunting tune to "Old Black Joe." Try this method with the old songs that we all love for their tunefulness, songs that we can't help humming as we go about our work; try it with the new

songs that the young folk next door are singing every evening.

It was a wise man who said: "Let me write the songs of a nation and I care not who writes its laws." God speed the day when inspired musicians will write popular songs with Truth words.

THE SECRET

A simple monk once lived so true to his confidence in an ever present God that his face became illumined with divine understanding, and when the dignitaries of the church sought to learn the secret of his happy life they found that he performed all of the common duties of life with the thought of God's being present. Every life well lived inspires others to noble achievement; and surely Brother Lawrence has made the practice of the presence of God a very present ideal for thousands.

Man is just waking up to the truth that the spiritual is real and that in the omnipresence of God every ideal is made real.

The blessedness of this practice is that "it works;" in the individual life, giving confidence and poise; in the home, establishing peace, harmony, and coöperation; in business, in the realization of perfect Mind whose wisdom and knowledge are unfailing. The Mind that knows only success gives courage and confidence that are invincible.—*Daily Studies in Divine Science.*

TWELVE SEWING LESSONS EACH YEAR

Busy Sunbeams, our needlecraft department for girls in Wee Wisdom, teaches crocheting, sewing, and other forms of needlework. Some girls have opportunity in school to learn the uses of patterns, needles, and thread. In our lessons all girls who read Wee Wisdom may learn these things. Even those who are taught in school receive new ideas from Wee Wisdom. Magazine priced at $1 a year.

MOTHERHOOD DEPARTMENT

PARENTHOOD

WE LIVE, move, and have our being in God, but we awaken to this beautiful truth by degrees. First we are conscious of ourselves as physical beings; then comes an awakening, and we perceive that we are more than mere physical beings. The awakened soul begins to unfold its possibilities and to reach Godward, growing steadily toward the real light. Thus it is that body and soul are purified and become one with Spirit.

Through a comprehension of the true nature of life, men and women can become parents in a sense that approaches the character of the Father-Mother, God. They can be fitted to give the little ones the threefold equipment that is theirs by divine right.

"Every child has a right to be well born." To be well born, a child must be endowed by its physical parents with spiritual faith, mental poise, and physical capability. The perfect inheritance is from the Father-Mother, but the physical father and mother are the agencies by which God transmits his excellencies to the soul preparing to be born into a flesh and blood environment.

The spiritual consecration of parents acts as a channel through which spiritual graces are passed on to the child. The mental clarity of the parents protects the mind of the child from the impress of race errors. The physical purity of the parents endows the body of the child with clean desires.

A child well born has life before him in correct perspective. Being consciously a citizen of God's commonwealth, he finds it easy to live in harmony with his surroundings. He finds himself naturally coöperating with all the forces which make for better living on every plane of life.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

MORE THAN FOOD

I have not gone back from the commandment of his lips;

I have treasured up the words of his mouth more than my necessary food.—*Job.*

Our Father, we do acknowledge thee in all of our ways—as is the command—in the thoughts that we think, in the words that we speak, in the food that we eat, and in the liquids that we drink.—*L. B. C.*

God is great and God is good,
And we thank him for this food;
By his hand must all be fed.
Give us, Lord, our daily bread.

—*Selected.*

Our Father, we thank thee for this food. Bless it to the use of our bodies, as thy living words of truth bless our souls. We ask it in the name of Jesus Christ.—*Mrs. C. S. F.*

Pour out upon us Thy blessing and make us to realize that man does not live by bread alone, but by every word proceeding out of the mouth of God.—*F. T.*

PRAYER FOR SERVICE

O thou supreme and adorable Christ of God, purify me in the crucible of thy love, that I may bear into the busy marts of the world and into its highways and byways the manna of thy consolations and supply. Help me so to fill my silent influence with thy refreshing gentleness that it shall be multiplied in its power to bless and to heal. Help me so to lift thee up that many shall be drawn unto thee. Amen.—*William S. Eldredge.*

SUNDAY LESSONS

LESSON 10, JUNE 6, 1926.

Unity Subject—MIND AND BODY REUNITED.

International Subject—JACOB AND ESAU.—Gen. 33:1-11.

1. And Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3. And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5. And he lifted up his eyes, and saw the women and the children; and said, Who are these with thee? And he said, The children whom God hath graciously given thy servant.

6. Then the handmaids came near, they and their children, and they bowed themselves.

7. And Leah also and her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8. And he said, What meanest thou by all this company which I met? And he said, To find favor in the sight of my lord.

9. And Esau said, I have enough, my brother; let that which thou hast be thine.

10. And Jacob said, Nay, I pray thee, if now I have found favor in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me.

11. Take, I pray thee, my gift that is brought to thee;

because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

GOLDEN TEXT—*Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.*—Eph. 4:32.

SILENT PRAYER—*I make union with my body by seeing it as the pure and holy temple of the living God.*

Jacob, the mental man, supplanted Esau, the physical man; and later he increased his possessions until he was rich. But the divine law was not fulfilled. A man cannot grow harmoniously unless he joins mind and body. Jacob saw that a union was about to take place; he prepared to meet his brother Esau. At the Jabbok ford he gave up his desire for possessions and sent gifts to Esau. The meaning of the word Jabbok is "pouring forth, effusion, dissipation, wrestling." As man progresses he gives up his ideas, that he may receive greater ones. The idea of struggle that is implied in the meaning of Jabbok infers that it was hard for Jacob to put away all the things that he loved, and to enter alone into the invisible and wrestle with the forces of the subjective consciousness in darkness.

Man meets a crucial test when he finds that he has to give up his very self before he can go forward. Jacob sent over the ford everything that he had, and he was left alone. Then he had to wrestle all night (in mental darkness) with a presence that he could not clearly discern, but one that he felt he must prevail against. This power, or presence, tests the strength of the soul at every point and finds the weak spots.

The angel touched the hollow of Jacob's thigh, and the thigh was strained. The thighs represent strength, in that they directly sustain the weight of the body. The weak thought in the Jacob consciousness was fear. When the soul has for a time lived above the body and ignored its natural needs, there is a subconscious sense

of injustice, and consequently a fear of results. Jacob was full of fear because he had done that which was unjust. An awareness of having disregarded law makes man afraid without his being able to recall the cause of the fear. People who for years have let their ambitious intellects override the demands of the body are haunted by vague fears, and eventually find themselves striving to make restitution to the body, by rest and by other means. After a long separation it is not easy to make the union of body and mind, especially when in the subconsciousness there is a fear of the results of having ignored the law.

But Jacob was full of faith in the supremacy of Spirit, and he would not give up until he had assurance that the presence which he felt was God. His tenacity was rewarded with the blessing that he asked, and with a new name—Israel, meaning a prince, one who has power with both God and man.

"He [Jacob] limped upon his thigh" (Gen. 32:31). The fear remained with him. He was afraid of the enmity of Esau, and he became servile and cringing, in consequence. But there is nothing in the lesson to indicate that Esau had any enmity in his heart. Esau signifies "the one who acts." This actor, or body consciousness, is never the enemy of man, but is always his obedient servant. There is nothing to fear from the animal propensities when they are united with Divine Mind, through the spiritual consciousness.

However, Jacob made extravagant presents to Esau, and had his wives and children bow before him, "to find favor in the sight of my lord." Esau did not understand the display and the generous presents, and he said, "What meanest thou by all this company?" And he objected to receiving the presents, saying, "I have enough." But at Jacob's insistence he finally accepted them. This means that the rights of the body are at last recognized and the body is restored to its place in the

divine economy. Although the body may be content with what it has, the mind has accumulated wisdom that the body needs. So it is right that Jacob make restitution by presenting Esau with part of his goods, and also by making him the object of his adoration. "I have seen thy face, as one seeth the face of God." Before the body can be restored to its right place in creation it must be seen in its divinity.

Do not call your body error; do not call it the effect of mortal mind; but, as taught in this lesson, see the face of God in it, since it is the temple of the living God. Jacob had seen God in places apparently most unpropitious. Once when he slept with his head resting on stones, he dreamed of angels and of heaven; on that spot he built an altar, saying that God was there. When he wrestled with the unknown presence, he claimed it as God. In his daily life, Jacob was continually recognizing God; he represents the mind in its spiritual development. The unthinking might pass through similar experiences and attribute them to natural causes, but as one learns to know the truth about the omnipresence of Spirit he sees God, not only throughout his entire organism but everywhere.

QUESTIONS

1. What is taught by the reunion of Jacob and Esau?

2. What does Jacob's struggle with the angel at Jabbok ford symbolize?

3. Why was Jacob so full of fear when about to meet Esau? What is the lesson for us in this story?

4. What is the significance of the presents that Jacob gave to Esau?

5. How must the body be seen before it can be restored to its rightful place in creation?

Lesson 11, June 13, 1926.

Unity Subject—INTEGRITY AND EFFICIENCY REWARDED.

International Subject—JOSEPH'S FIDELITY.—Gen. 39:1-6, 19-23.

1. And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, that had brought him down thither.

2. And Jehovah was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3. And his master saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand.

4. And Joseph found favor in his sight, and he ministered unto him: and he made him overseer over his house, and all that he had he put into his hand.

5. And it came to pass from the time that he made him overseer in his house, and over all that he had, that Jehovah blessed the Egyptian's house for Joseph's sake; and the blessing of Jehovah was upon all that he had, in the house and in the field.

6. And he left all that he had in Joseph's hand; and he knew not aught *that was* with him, save the bread which he did eat. And Joseph was comely, and well-favored.

19. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20. And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound: and he was there in the prison.

21. But Jehovah was with Joseph, and showed kindness unto him, and gave him favor in the sight of the keeper of the prison.

22. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23. The keeper of the prison looked not to anything that was under his hand, because Jehovah was with him; and that which he did, Jehovah made it to prosper.

GOLDEN TEXT—*Seest thou a man diligent in his business? he shall stand before kings.*—Prov. 22:29.

SILENT PRAYER—*In my daily service to God and man, I give of the very best that is in me, and I am blessed and prospered in all my ways.*

The meaning of the name Joseph is "increaser, adding." Joseph signifies the state of consciousness in which we increase in character along all lines, in which we not only grow into a broader understanding but increase our vitality and our substance. Among the faculties of the mind Joseph represents the imagination. This faculty has the power to visualize, or make visible, every idea that the mind may conceive. Joseph is especially representative of the realm of forms. He was clothed with a coat of many colors; he was a dreamer and an interpreter of dreams; the phenomenal was his realm of action.

Joseph's being brought down into Egypt signifies the imagination's becoming active in the body consciousness and the subconscious. Our high ideal of Truth (Joseph) comes down into the Egyptian darkness of material and sense thought, and under the law will finally raise it up.

Pharaoh means "the sun." The sun's being in Egypt would indicate that the light of the sun of righteousness (Christ) is veiled by our life upon the lower or sense plane; the fact that Joseph was sold into Egypt by his brethren signifies than man, at one stage of his unfoldment, is willing to barter away his high ideals of Truth in order that he may go on living in the pleasures of sense. These high ideals, however, work for good in the darkened realm that Egypt represents; though the intent back of Joseph's being forced into Egypt was error, the result proved to be good. This example of the outworking of the law is in direct harmony with the teaching of Romans 8:28: "And we know that to

them that love God all things work together for good." Even while error seems to be in the ascendancy, there is that in us which remains true to God, and which finally will bring about our deliverance.

The great point in this lesson is that no matter what the seeming may be, good is sure to prevail in the end. Faithfulness, honor, and capability, coupled with an unshaken confidence in God, cannot be wholly overcome by error, nor can one who exercises these qualities be kept in the background very long. "He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much" (Luke 16:10). Though Joseph was sold into Egypt as a slave, he was true even in the midst of adversity. To his master in Egypt he proved himself capable and trustworthy, and he was made overseer over all that his master had.

It is by doing faithfully and well the daily duties that are intrusted to one's care—whether they are to one's personal liking or not—that one is advanced to more responsible and more remunerative positions in life. But the greatest good that one receives from doing his very best all the time is the building of an ever firmer, truer, stronger, and more Godlike character in himself. Thus he enters into possession of the true riches—spiritual consciousness. Unless one is true and faithful in the outer affairs of life, the true riches will not be committed to his trust.

Potiphar's wife, because of whom Joseph was imprisoned (see Genesis 39:7:20), represents the sense consciousness that tempts us to meet its desires and, when we deny it, has us imprisoned. This means that when we refuse expression to a certain habit in the sense consciousness it reacts, and for a time seems to lock up even our expression of the good. But let us bide our time; the higher will yet show its God-given power.

A good man cannot be kept down; no more can

that in us which is inspired of God be kept long from doing its enriching work in our consciousness when we have given ourselves wholly into the Father's keeping. Joseph was blessed even in prison; he was made overseer of all the prisoners, and later he was given his freedom and a much higher position than he had filled before he had been imprisoned—he was made second to Pharaoh in the kingdom. "Jehovah was with him; and that which he did, Jehovah made it to prosper."

Jehovah prospers us when in our service we give the very best that is in us, when we do all things as to the Lord and acknowledge him in all our ways. Then when we are blessed with success we realize that the success does not come to us because of something that we have done apart from the help of Spirit within us, but because we have made ourselves channels through whom the Christ can work to will and to do his good pleasure. Thus we give God all the praise. A true Christian never boasts of himself as a self-made man; he knows that all that he is and has, or can ever hope to become or to have, is God expressing and manifesting in him and in his life.

QUESTIONS

1. What does Joseph's being brought down into Egypt signify, and what will be the result in consciousness?

2. What does Pharaoh's being in Egypt show?

3. What is the great point in this lesson?

4. How is one advanced to more responsible and more remunerative positions in life?

5. What is the greatest good that one receives from doing one's very best day by day?

6. What is the inner meaning of Joseph's being tempted by Potiphar's wife and his being put into prison because of it?

7. How are we made successful, and to whom does the praise belong?

Lesson 12, June 20, 1926.

Unity Subject—TRUE REPENTANCE AND FORGIVENESS.

International Subject—JUDAH'S PLEA.—Gen. 44:18-34.

18. Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

19. My lord asked his servants, saying, Have ye a father, or a brother?

20. And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loveth him.

21. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

23. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24. And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25. And our father said, Go again, buy us a little food.

26. And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us.

27. And thy servant my father said unto us, Ye know that my wife bare me two sons:

28. And the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since:

29. And if ye take this one also from me, and harm befall him, ye will bring down my gray hairs with sorrow to Sheol.

30. Now therefore when I come to thy servant my

father, and the lad is not with us; seeing that his life is bound up in the lad's life;

31. It will come to pass, when he seeth that the lad is not *with us*, that he will die: and thy servants will bring down the gray hairs of thy servant our father with sorrow to Sheol.

32. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever.

33. Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34. For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father.

GOLDEN TEXT—*A broken and a contrite heart, O God, thou wilt not despise.*—Psalms 51:17.

SILENT PRAYER—*In thought and act I turn away from error, that I may experience in my life only that which is pleasant and good.*

Joseph (our highest perception of truth expressing through the imaging faculty of the mind) down in Egypt (the subjective and body consciousness) makes ready the storehouses and fills them with the vitality and the substance which will be needed when the outer man has exhausted his resources.

The several visits of Joseph's brothers to Egypt for corn, and the final reconciliation represent symbolically the manner in which we make connection with the obscured vitality within the organism and finally bring all our faculties into conjunction with it. We cannot have a joyous reunion of mind and body unless we are willing to let the higher thought (Joseph) go down consciously into Egypt and rule there second to King Pharaoh himself. We must often go into every part of our minds and our bodies and build them up in Truth —in true spiritual substance and life—if we are to be preserved alive and entire.

Our immediate lesson for today is one of true re-

pentance. The brothers of Joseph were greatly troubled because of his insistence that he thought them to be spies and that they must bring Benjamin, their youngest brother, down to Egypt to him to prove their innocence. "They said one to another, We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore also, behold, his blood is required" (Gen. 42:21, 22). They remembered their father's grief over the loss of Joseph, and they knew how hard it would be for him to part with Benjamin, his youngest son. They themselves were in great danger of being cast into prison—at least this was how matters looked to them. In their great trial, their minds turned to their brother Joseph, to whose cries for mercy they had turned a deaf ear when they had sold him into slavery. Joseph's presence with them no doubt had something to do with this, though they did not recognize him. But they evidently knew something of the law of sowing and reaping, in that they did not lay their trouble to "providence." They knew that they were reaping, or were in imminent danger of reaping, exactly what they had sown years before.

We today are not always so ready to link our error thoughts and acts with the inharmonious results that follow them. Instead, we are very likely to pity ourselves, when we get into trouble of any kind, and wonder why God has allowed such suffering to come to us. Especially is this so in the case of persons who do not understand that man's woes come to him as a result of his failure to think, speak, and act in harmony with the divine law of Life, but believe that "whom the Lord loveth he chasteneth," regardless of any law of cause and effect.

The chapter immediately following today's lesson gives another side to error reaping, the side that is mercy and forgiveness. Thus by truly repenting of our errors, we experience a happy ending to the misery that has resulted from the errors.

It was Judah (the faculty of praise in man, also the acquisitive faculty) who proposed selling Joseph into slavery (see Gen. 37:26, 27). At that time this faculty was expressing on a very selfish plane. In today's lesson it is Judah (the same faculty) who makes such an earnest and appealing plea for Benjamin and for his father. He even offers himself as a bondman in place of his younger brother. What a growth in consciousness this signifies!

This plea of Judah's is one of the most excellent of its kind in the Bible. It shows a complete change of mind and heart. Where jealousy, selfishness, covetousness, and hardness had ruled before, there were unselfish love, deep humility, and a willingness to serve in any way, even to the laying down of liberty and life, that no further grief might be caused to the object of Judah's regard—Jacob, the I AM. This is true repentance, and its result is forgiveness—a wiping out of all consciousness of error and a full deliverance from the inharmony that resulted from the error consciousness.

After hearing Judah's plea, Joseph could no longer restrain himself. He made himself known to his brothers, and there was a glad reunion. He sent presents to his father, and he brought the whole family down into Egypt where there was plenty of substance. Thus are we blessed in soul and body with true spiritual riches when we really forsake error beliefs and unify ourselves with Truth.

QUESTIONS

1. What is the work of Joseph in Egypt, metaphysically explained?

2. What is signified by the visits of Joseph's brothers to Egypt for corn, and the brothers' final reconciliation with Joseph?

3. What is taught in our lesson for today and in the events leading to it?

4. Are people today always willing to recognize their troubles as the direct result of their sowing, as Joseph's brothers were? Give reasons for your answers.

5. What is true repentance?

6. What is its result?

Lesson 13, June 27, 1926.

Unity Subject—LESSONS IN MAN'S UNFOLDMENT.

International Subject—REVIEW: WHAT WE HAVE LEARNED FROM THE BOOK OF GENESIS.

Devotional reading—Heb. 11:4-22.

Golden Text—*We know that to them that love God all things work together for good, even to them that are called according to his purpose.*—Rom. 8:28.

Silent Prayer—*God, the perfect good, is ever active in me, and I unfold daily into a truer expression of my Godlikeness.*

This is review Sunday. In going over the lessons of the quarter let us seek to establish in our minds in a practical way the central truth that is taught in each lesson.

The Easter lesson came first. It was about Jesus' appearing to his disciples after his resurrection, and convincing Thomas, the doubter, of his reality. Thomas represents human reason, which does not discern readily the things of Spirit.

Lesson 2 was the story of creation, or man created in Godlikeness. In this lesson we learned that God is mind and that he creates in ideas, or through the Word. The 1st chapter of Genesis shows the ideal creation, while chapter 2 reveals the working out of the ideal toward manifestation. We must always remember that we are products of mind and that the man whom God created in his image and likeness—the ideal man of the 1st chapter of Genesis—is the Son, the Christ, and is the real self of each of us. This is a most vital truth, since only by seeing ourselves as perfect can we ever express our perfection, our Godlikeness.

The next lesson taught of the beginning of what is known as sin. This condition came about as a result of man's seeking wisdom in the wrong way. Instead of continuing to look within to the source of wisdom for understanding, he began to look without to appearances; thus he lost sight of the real. We are now learning the true way to understanding and life, and therefore to the blessings of our sonship.

Lesson 4 dealt with the fleshly consciousness, or body (Cain), which in its selfishness demands possession of all the resources of mind and soul for its use in material living. Thus it kills out the finer impulses of the mentality, or soul (Abel). This destruction takes away all real joy in life. However, the body bears the stamp of God and should not be destroyed; in fact, the body idea never can be destroyed. The mark that God set upon Cain to protect him is the consciousness of the divine origin of the body. Both soul and body must be raised to spiritual expression and be unified in Christ, that man may attain his highest good.

Next came God's covenant with man. This is taught in the story of Noah and the rainbow that appeared in the cloud. Obedience is the keynote of this lesson. When man is, like Noah, obedient to divine guidance, he will never be flooded by negative mani-

festations, but will come into abiding manifest harmony and perfection—Godlikeness.

Lesson 6 taught of faith's victory over sensuality and wickedness; this was the story of Abraham and his destruction of the kings. Abraham signifies the quality in man by which he has faith in God—in the invisible forces of being. Let us always bear in mind and declare often the silent prayer that was given in this lesson: "I am a spiritual being; and by faith in the Higher Mind of Spirit within me I rise out of all material belief."

Lesson 7 was on the development of faith. The story was of the three angels who appeared to Abraham and foretold the birth of Isaac (who represents sonship). They also assured Abraham that the whole earth should be blessed through him. We learned from this story that faith (Abraham) is the spiritual quality in us by which we can lay hold of our divine inheritance of all things and bring into our lives the limitless blessings of God.

Then came a lesson about Isaac and his wells, which signifies the struggle between the sense man (Philistines) and the awakening spiritual man (Isaac) for possession of the inner sources of life and energy which joy (a characteristic of Isaac's) opens up for our use. The substance and life of our organisms has, to our sorrow, been utilized to a great extent by our error desires and activities. But there comes a time when the spiritual and the true of us must take possession of its own, to the end that our entire being may be renewed to eternal life.

In our next lesson Jacob, with a stone for a pillow, slept in a strange place, far from home and friends, and dreamed of a ladder that reached from earth to heaven. Jehovah stood above the ladder and angels were going up and down on it. "And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not." Then he took the stone on which he had slept, and set it up for a pillar. He declared that the place should be God's house, so he named

the place Bethel, which means "house of God." This lesson teaches the omnipresence of God and man's oneness with God in spirit, soul, and body.

Lesson 10 was the story of the reconciliation of Jacob and Esau. In it we learn the necessity for recognizing the oneness of mind and body that we may make the complete spiritual progress that we should make. We must see our bodies as pure and holy, and quit thinking of them as material. We must know that they are God's temples, and we must consciously unify ourselves with them.

Then came a lesson about Joseph. We learned from it that faithfulness, honor, and capability, coupled with an unshakable confidence in God, are sure to lead one to true success and prosperity. But the greatest good that one receives from doing his very best all the time is the building of an ever firmer, truer, stronger, and more Godlike character in himself; thus he enters into possession of the true riches—spiritual consciousness. Unless one is faithful in the outer affairs of life, the true riches will not be committed to his trust.

Last Sunday we had a lesson about true repentance and forgiveness. Whereas Judah previously had been ruled by jealousy, covetousness, and selfishness, in this plea to Joseph he displays unselfish love, deep humility, and a willingness to give up his own liberty and life if necessary, in order to do good to another. This shows a complete change of mind and heart, true repentance. Its result is forgiveness, an erasing of the error from consciousness and a full deliverance from its attendant inharmonies. When in thought and act we have turned away from error, we shall reap in our lives only that which is good.

Be yourself all the time. You can never afford to follow anybody else on the outside if you are not following yourself on the inside.—*Dr. Viola M. Kimmel.*

PROSPERITY

Forgetting the poor things and springing into a new consciousness of the riches of God in Christ, I am successful, and prosperity follows all my efforts.

The Bible says that we all like sheep have gone astray. Astray from what? The divine law, of course. Like the children of Israel we have not kept the commandments; we have not observed the divine law; we have forgotten our original estate in the kingdom of infinite resource. Now that our attention is called to our neglect we should spring eagerly into the right way of thinking, for by right thinking about God mind and the riches of our Father's kingdom we shall demonstrate prosperity and become successful in all our enterprises. The kingdom of God is within our minds.

PROSPERITY THOUGHT

June 20 to July 20

Forgetting the poor things and springing into a new consciousness of the riches of God in Christ, I am successful, and prosperity follows all my efforts.

HEALING THOUGHT

June 20 to July 20

Forgetting the weak things and springing into a new consciousness of Christ life, I am healed mentally, morally, and physically.

HEALTH

Forgetting the weak things and springing into a new consciousness of Christ life, I am healed mentally, morally, and physically.

A good forgetter is a good thing in cleansing the mind. When you can readily drop out of your mind the weak and beggarly elements of the world, you are on the way to better conditions.

"If *we speak* of strength, lo, *he is* mighty!" said Job. This is true of everything that you think about. Then quit thinking and talking about your weakness. Think and talk strength, energy, force, power, mentally and physically, and those very things will all take form in your mind and in due season come into manifestation in your body. Then let us all together again affirm:

"*Forgetting the weak things and springing into a new consciousness of Christ life, I am healed mentally, morally, and physically.*"

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

THE SPIRITUAL SERVICE OF SCIENCE

While the American Association for the Advancement of Science was holding its annual meeting, in Kansas City, last December, the members gave several programs which were open to the public and which were given as complimentary to the citizens of Kansas City. At one of these meetings Dr. Michael I. Pupin gave a short address entitled "Science and Service." He is at the head of the department of electromechanics at Columbia university, is author of the book, "From Immigrant to Inventor," and is president of the American Association for the Advancement of Science, for the year 1926. In the address previously mentioned, Dr. Pupin said:

In speaking of the service which science has rendered to humanity, people say: "Yes, we know that science has given us the dynamo, the electric light, the steam engine, the motor car, the telephone, the telegraph, the radio—all these conveniences of our modern life, which we can see in every nook and corner—but, after all, these are all material things. What has science given us of a spiritual nature?" And they expect me to say, "Nothing." But I do not say that, for that is not true. The service rendered along material lines is great, but greater still are the unseen, the æsthetic, intellectual, and spiritual contributions that have come through scientific achievement.

During the last three hundred years science has revealed three distinct physical realities: 1. Matter in motion. 2. Electricity in motion. 3. Cosmic energy in motion.

Let us take the first item, matter in motion. Galileo laid the foundation to this great department of science, and the dome of that structure was added a hundred years later by Newton.

Michael Angelo rendered immortal service to the intellectual as well as to the æsthetic and spiritual activity of

the human soul when he impressed his genius upon that magnificent edifice in Rome, on the Vatican hill, St. Peter's basilica. Newton, the Michael Angelo of the science of dynamics, rendered to mankind a similar but immeasurably greater service when, through his science, he gave a new meaning to the most sublime edifice known to man—to the starry vault of heaven. If a study of the great systems of stars and planets moving throughout space—with a ceaseless precision, such as cannot be achieved by any manmade machine—does not stimulate a man's spiritual nature, I do not know what will.

The second great physical reality revealed during the past three hundred years is that of electricity in motion. Science has shown us that the basis of all electricity in motion is the electron. Who can say that man's spiritual nature is not uplifted as he contemplates the activity of the electron?

A study of the two physical realities just mentioned prepares the mind for a third physical reality, which is being revealed through the motion of cosmic (that is, radiant) energy.

The concept of energy is comparatively new, and its full meaning dawned upon us less than a hundred years ago. Today we know that the background of every physical phenomenon is a transformation of some form of energy. We also know that the total energy content in the universe is constant, but that its parts are wandering through space, as if in search of opportunities for benevolent service. Each star radiates its energy to other stars, and our little earth would be a sad and barren abode did it not float in the life-giving energy stream of solar radiation.

This radiation proceeds from tiny electronic centers, each one of them attending strictly to its own activity. Hence, solar radiation is a most chaotic swarm of countless energy units. Yet their service on earth shows that beautiful order which is the fairest adornment of our terrestrial globe. Just watch the clouds of the summer sky, moving like Milton's heavenly host, in stately procession, and carrying relief to a thirsty continent. Remember that the power behind this gigantic labor of beautifully ordered service is the chaotic energy stream of solar radiation. Here is a transformation of a chaos into a cosmos, a revelation of a new physical reality which gives concrete meaning to the belief of ancient Greece that the creation of the world is a transformation of

chaos into cosmos. A new science is rising in the background of this physical reality. I call it the science of coördination.

The steam engine is a guide, a coördinator, of the chaotic heat energy. Similarly, a galvanic cell is a coördinator of chemical activity, which is chaotic when unguided. The steam engine and the galvanic cell are coördinators invented by the mind of man. They are guided by the designing intelligence of man who has a definite purpose in view.

But what is the coördinate that transforms the chaotic solar energy, absorbed by the leaf of a plant, into a coördinated service which manifests itself in the orderly growth of the plant? Is there a guiding coördinator, and, if there is, does it operate in accordance with some intelligent design and purpose? One cannot resist asking this question, because it suggests the possibility of finding a new relationship between new cosmic processes and the tiny living cells on earth.

Some future Newton will answer these questions. In the meantime, the contemplation of the physical reality of which these questions are a part cannot fail to furnish that intellectual, æsthetic, and spiritual exhilaration which is the noblest service of science to the human soul.

Dr. Pupin's address was the subject of much comment. An editorial in the Kansas City Star reads:

Dr. Michael I. Pupin is a great scientist. His distinction is international. His conclusions on any of the subjects of his thought and research are above ordinary authority. Therefore Dr. Pupin's review of the invisible benefits of science are both informative and inspiring. The most valuable message embodied in his address of Wednesday night was the assurance that the pursuit of science exalts and refines character; that it makes for spirituality; that there is nothing in its revelations that conflicts with the religious instinct; that the more one knows of the universe, the more exalted the respect for the supreme power that has coördinated its forces and directed its development. Even when man, with his finite powers, has succeeded in coördinating some of these forces and applying them for the betterment of the human race, he, more than any one else, stands in awe of the wonders yet unexplained save through the recognition of a supreme being.

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY

SILENT UNITY DEPARTMENT

917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

WE HAVE ATTRACTED WHAT COMES TO US

The trouble that hurts me is one that cannot be remedied. A tenant of mine destroyed forty-seven beautiful shade and fruit trees around my residence. This was wanton destruction. Another tenant, whom I have helped in every way that I could, moved out without notice. I should like to know where I am wrong, that these experiences should be mine.

Since the law is that one draws to himself everything that touches his life, it must be that at some time a destructive force similar to that which has now affected your life was active in your own consciousness. To accept the responsibility for this may seem hard; but if our purpose is to overcome, these things must be faced. Our own attitudes are the root causes of our circumstances; if we want to cure an adverse condition we must go to its root.

Analyze honestly in your own heart what has been your attitude in thought toward your tenants and the things that they have done. No one else can analyze such a thing for you. But remember that one who is receptive to destructive thought forces has not yet come into the spiritual consciousness that makes him a free individual; and he is still in subjection to his own false beliefs and to those of the race. If he cherishes thoughts of injury received, he nurses destructive forces which will find opportunity for expression according to their nature.

"Be not overcome of evil, but overcome evil with good."

We declare for you that the constructive power of divine law is operative in your affairs and that you are working in harmony with this power—thinking in har-

mony with it. We leave the plans and the details to the outworking of the law.

Hold that those who need your property will be led to it, rather than that you will be able to rent it for what you personally expect to gain from the rent. One finds in his spiritual unfoldment that he has to change the base of his operations from self to Spirit. This is truly a radical change, compared by Jesus to being born again. To let go of one's cherished "rights" in property and to see all transactions as chances to give—even when one is suffering apparent wrongs—is a thoroughgoing departure from the conventional. But it is obedience to a law that works.

If you give to another from the standpoint of the personal, you place the recipient of your gift under obligation of gratitude or of a return gift; and people have an instinctive sense of resentment toward such giving. It is only in the Christ spirit of giving that the freedom of all concerned is preserved. We are here to give God to the world and not to dispense favors or charity. Personal goodness and generosity are commendable, of course; giving with expectation of return in kind from the recipient is better than not giving at all. But let us remember that all we have is given us by God to use for him. Personal man often meets what he terms "base ingratitude." He forgets that he is only God's distributing steward. Seeming ingratitude from the recipient for the material benefit is really man's unconscious spiritual assertion of independence—of his own right to the gifts of God which come to him through the steward. How can the steward demand or expect "gratitude"?

Let us seek then to rise above those outer things which have disturbed us and to identify ourselves more closely with Spirit. Our part is to bring ourselves into harmony with good. If we are anxious and self-seeking, we are to lift ourselves out of that attitude. To be

spiritually helped one must become spiritual. This may seem a hard doctrine; but remember, any doctrine that teaches obedience to law is hard if one is unwilling to obey the law—but not otherwise. And are we not seeking to obey the law as the solution of all our troubles? However hopeless any situation may look in advance, obedience to the law will bring about the solution. What is the law? Love.

OMNIPRESENT LIFE

In my reading I recently came across these remarks: "The child may be an 'old soul,' as we designate those who have attained wisdom in the past. It may be a new soul—one just beginning the experience of incarnation." Will you please explain?

The writer evidently meant that the soul born into the body of an infant may have been through many incarnations before, that it may have lived and died many times; or that, on the other hand, it may never have had a previous birth in a flesh body.

The only way in which one can tell whether a child is an old soul or a new one is through the inspiration of the Holy Spirit. Any one deeply established in the truth intuitively recognizes another who has developed wisdom and spirituality.

It is not wise to give too much thought to the theory of reincarnation. It is better to give the power of one's thought and study to the understanding and practice of omnipresent life for spirit, soul, and body. It is not wise to look forward to demonstrating the full truth in some future incarnation. Now is the accepted time and today is the day of salvation. Much precious time is lost whenever a soul lets go of the body through death and goes through the necessary waiting period before taking on another body in which to continue his unfoldment and his overcoming.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person and name and date of periodical from which testimonial was taken. —*The Editors.*]

HEALTH

Fort Myers, Fla.—I wish to thank you for the help you gave my two-year-old daughter. She was in a very critical condition and we were very much alarmed. On the day that we telegraphed you the child began to mend. She was soon up and running about.—*R. P. J.*

St. Louis, Mo.—I asked you for prayers for my sister-in-law, that she might be healed of bladder and liver trouble. She was almost instantly healed. She and the doctor could not understand what brought about the sudden change for the better.—*Mrs. F. J. R.*

Amarillo, Tex.—I wrote you regarding my condition. I was in very poor health, my wife was sick, and we were heavily in debt. I used daily the affirmations that you sent me. I sent for a prosperity bank and used the drill faithfully. Life became more beautiful and I began to mend rapidly. One day I was called home from work because my wife had been severely burned. I found her in a dreadful condition. I finally got a doctor, and for three days the situation looked very serious. I kept faith with God and on the fourth day the doctor said that a miracle had saved my wife, for her burns were healing nicely. I thank and praise God for his goodness to us.—*O. I. L.*

Fitzgerald, Ga.—I wrote you asking prayers for my daughter, for healing of female trouble. The pain left her at once. I am thankful to God and to Unity for the help that we have received.—*Mrs. J. A. J.*

Monroe, La.—A friend of mine was injured in a motorcycle accident, and there seemed to be no hope for him. He lingered on in a sanitarium, the doctors doing all that they could for him. I wrote asking you to pray for him.

He is now fully recovered and is in excellent health. The doctors said that it was a miracle that he lived, and they stated that a higher power than theirs had brought him through.—*J. G. W.*

Porterville, Calif.—I wrote you asking prayers for my little grandniece whom the doctors had pronounced incurable. I am thankful to say that she is gaining rapidly. She had not spoken a word for three months. She is now able to sit up, and she can talk. I am thankful to God and to Unity.—*Mrs. M. A. B.*

Boise, Idaho—At the request of my little daughter, who seemingly had chicken pox, I sent you a message requesting your prayers for her. Within a week she was back in school. Others in her grade who seemingly manifested the same inharmony and who relied upon material means for help were absent from school for weeks.—*Mrs. S. J.*

Cincinnati, Ohio—I wrote to you asking prayers for recovery of my hearing. I thank you for your prayers, for my hearing is restored.—*A. C.*

Jonesburg, Mo.—My father wrote you asking prayers that I might be healed of yellow fever. You may discontinue prayers for me. I am well. In three days after the letter reached you I was out of the house; in six days I was doing my work as usual. I praise God and Unity for my speedy recovery.—*R. J.*

San Diego, Calif.—When I wrote you, my stomach was in a terrible condition. I wrote to you asking for prayers and in three days I was healed. I am truly grateful for your help.—*Mrs. C. T. J.*

Los Angeles, Calif.—About a year ago my leg was operated on. The incision did not heal, and it became very sore. At last I was compelled to stay in bed on account of it. I wrote you asking for prayers for the healing of my leg. I am thankful to God and to Unity that my leg is now healed. I am now walking on it, doing my work.—*Mrs. G. J.*

Pacific Grove, Calif.—I had a light stroke of paralysis in my left side. I wrote you asking for prayers, and in three days every trace of paralysis had left me. I thank my heavenly Father and my friends at Unity.—*M. D. S.*

Missoula, Mont.—I wrote you asking prayers for healing of stomach trouble from which I had suffered for several months. After five days I felt better, and now I am perfectly well. I thank God and Unity for the help that I have received.—*E. A. C.*

Elmira, N. Y.—I wrote you asking for help, as I had been in bed with what the doctor called an acute dilation of the heart and a nervous breakdown. I am happy to tell you that I am now up and doing my own work. I thank God for Unity, and I thank Unity for their help. —*Mrs. F. E. Y.*

Missoula, Mont.—I wrote you asking for prayers for my wife for relief from greatly inflamed eyes. A few days after I wrote you her eyes were better and now they are entirely well.—*Dr. H. J. R.*

Basin, Mont.—I asked your prayers for the healing of an ulcer on my leg. I thank God and Unity that I am entirely healed.—*Mrs. T. F.*

Kansas City, Mo.—I ran a rusty nail into my foot about an inch; the pain was dreadful. I called Unity, asking for help, and the pain instantly ceased. My foot got well and there were no bad results.—*J. T.*

Clover, S. C.—When I wrote to you asking for prayers, I was suffering from what the doctors called a cancer of the jawbone. This had caused me great suffering for seven years. Doctors did me no good. I was better before I received an answer from Unity—the pain was all gone. I now feel like a different woman. I cannot express my thanks.—*Mrs. L. W.*

Glencoe, Ill.—I wrote you asking for prayers for my mother, that she might be healed of goiter and cancer. The doctors had lost all hope for her. She is now up and able to do her housework. I know that it is through your prayers and God's divine power that this has been accomplished. —*A. P.*

Winona, Kans.—I wrote you about thirty days ago asking prayers for our baby who was cross-eyed. His eyes are now straight. I thank Unity from the bottom of my heart.—*Mrs. R. H.*

Little Rock, Ark.—I wrote you asking the prayers of Silent Unity for my young son, who has been a great sufferer from asthma since his infancy. I am happy to tell you that he has not had an attack since I wrote you.—*Mrs. C. S. P.*

Eugene, Oregon—I thank you for helping me during my baby's illness, and for the wonderful release of the peanut in his lung. The ten pounds that he lost during the ordeal were gained back in a short time. I am very grateful.—*Mrs. J. T.*

PROSPERITY

Milwaukee, Wis.—I have obtained an executive position—just what I have always longed for. My success was the direct result of your good work.—*E. H. C.*

Fort Collins, Colo.—I have rented my rooms. This is wonderful, for there are many empty rooms and empty houses here.—*Mrs. N. A. D.*

Rochester, N. Y.—Before your letter reached me, I received a long delayed payment of $200, unaccompanied by any word of explanation. Today a little token of friendliness came, and it pleased me even more than the money. I believe now that the balance of the debt will be paid in due time without solicitation, and that the friendship which had meant much to us will be renewed and strengthened. Spirit has worked wonderfully for us, through you. —*E. M. R.*

Pueblo, Colo.—Some time ago I wrote asking spiritual help in arranging my affairs so that I might be able to go to my farm next spring and become successfully engaged in the poultry business. Things immediately took a turn for the better. Up to the time I wrote you it had been very dry at our farm, and all indications were that the crops would be a failure. Immediately after I wrote you it began to rain, and we now have a bumper crop. I shall have the money to go to my place next spring, as I desired. But better than this, I have been making a systematic study of Christ's teaching and I have had a spiritual awakening, for which I am very thankful.—*W. E. B.*

Kerman, Calif.—When it rained and other persons talked of loss, I saw only a beautiful crop. I also used the thought that you sent me with the prosperity bank, the thought that God gives the increase. Our crop is triple what we had last year.—*Mrs. D. E. G.*

Kansas City, Mo.—You may discontinue prayers for me, as I have found an excellent position. This has increased my faith, as the manner in which the demonstration took place was so obviously the result of your prayers. —*R. L. S.*

Fairhaven, Mass.—I wrote you asking for prayers that we might sell our house. We have sold it and I am leaving to join my husband. I cannot tell how grateful I am for your help and for what God has done for me.—*Mrs. K. S.*

Eldridge, Calif.—Since taking up the study of Unity several months ago I have been blessed with health and

prosperity in my family. Almost immediately I fell heir to an estate—unexpectedly, as it came from one who was almost a stranger to me. Since then I have been very successful in my work.—*F. L.*

Globe, Ariz.—Just a few weeks ago it seemed impossible for me to rent my apartments. The payments to the building and loan company were far in arrears and it seemed that I was about to lose my home. I asked you for help, and now all my apartments are rented.—*Mrs. V. L. R.*

Chicago, Ill.—I wrote you asking prayers for financial help, as my husband had been laid off. I wish to thank you very much for your help, as my husband was one of the first to be called back to work.—*Mrs. H. V.*

Philadelphia, Pa.—I asked you for prayers that I might obtain additional capital for my business. Your prayers have been answered. A man has pledged himself to invest two and one half times the amount that I had thought I needed. You will probably be as glad to know of this as I am happy to tell you.—*G. R. S.*

Denver, Colo.—I wrote asking prayers that I might find a position. The next day I obtained a place. The work is very pleasant and agreeable. I thank God and you for your wonderful help.—*V. G.*

St. Louis, Mo.—The firm with which I was connected consolidated its forces and relocated its headquarters in another city. This necessitated the dismissal of a large number of employees, including myself. I had no prospects for securing another position in my line of work, or in one that paid as well. I did not lose heart, however, and I entered several applications for work. I praised the Lord and put all my trust in him, knowing that he would take perfect care of me. A week passed and I heard nothing. I continued praising the Lord and trusting him. Another week passed, without a word as to my several applications. Then one afternoon I took the current issue of Unity magazine and turned to the prosperity thought for the month. As I was reading the thought, "My justice comes from the Lord, and I trust him to regulate and to prosper all my affairs," the telephone rang. One of the firms with whom I had left an application instructed me to come to the office ready to begin work. The duties that I took over in my new position were of a higher nature than the ones that I had left, and the compensation was much larger. My praises to God and to Unity.—*A. W. R.*

PROSPERITY BANK

Detroit, Mich.—I asked for your prayers that my husband might receive advancement in business, and at the same time I sent for a prosperity bank. As I was opening the little box containing the bank, my husband came in and told me that he was to have the management of one of the company's best stores. I thank God for Unity's teaching. —*Mrs. C. A. K.*

Biarritz, France—I am using the prosperity bank drill and things are working out wonderfully for me. Money has come to me unexpectedly, and I have paid nearly all of my debts.—*D. H. M.*

Springfield, Ill.—My experience with the prosperity bank was a great success. To my great surprise the money that I needed came, from an unexpected source. I thank you for your prayers.—*Mrs. M. L. C.*

Watertown, N. Y.—The results obtained from my use of the prosperity bank have been marvelous. When the bank came to me I had just paid a very large bill and had only $1 in the bank; yet my supply increased so that I met all monthly bills and had a surplus besides. I thank you for your help.—*E. G. C.*

Blockley Words, England—We have been blessed in many ways through our use of the prosperity bank plan. We have been able to pay many debts. We are thankful to God and to Unity.—*Z. D.*

Chicago, Ill.—I mailed you $5 out of my prosperity bank, though at the time I did not see how I could possibly afford to send it. The next day $5 came to me from a totally unexpected source. I thank you for the prayers that you are offering for me daily.—*Mrs. B. C.*

St. Louis, Mo.—I have received wonderful blessings through the use of my prosperity bank. Before I received the bank I had only a few days' work each week. Now I am busy all day every day, and my customers praise my work. I cannot tell you how grateful I am for the increased business and for the great spiritual help that I have received through your ministrations.—*C. M.*

New Westminster, B. C., Canada—The use of the bank drill is changing my outlook on life and I am being helped spiritually and financially. A week after I received the bank some money came to us from a totally unexpected source. Business is steadily improving. I thank God and Unity.—*Mrs. J. H. Y.*

GOOD WORDS CLUB
(From Children)

Lebanon, Ind.—I have been late in writing but the Good Words Club is doing wonders for me. I was not as kind as I should have been, but now I am trying hard; I find it so much more easy to be kind. Grandma says she can see a change in me. I have some girl friends that I am trying to have join.—*H. F. H.*

Los Angeles, Calif.—I received my Good Words Club membership certificate last month. I read the kind letter and good literature. I was much pleased with it all and am very thankful to be a member of such a splendid club —one that does good wherever it is known. The club is helping me to be one who uses only constructive, pure, true words.—*D. S.*

Duluth, Minn.—I have formed a Good Words Club of six girls, including myself, and we are all improving very much. We practiced correcting each other every time we said a slang word or one that wasn't good English, and I am glad to say that now we seldom have any need to correct each other, we are improving so.—*R. D.*

CORRESPONDENCE SCHOOL

Sherbrooke, Quebec, Canada—A friend, who is a prominent doctor in New York, had not seen me since just before I was stricken with a dangerous illness. Knowing, however, of what I had been through, the doctor gasped with astonishment when I met him, because of my healthful appearance. A few weeks later he wrote asking for a summary of books and lines of thought which had brought me to the very evident health and peace of mind which I now enjoy. I wrote a letter which he has since told me started a young girl, for whom he wished help, in an entirely new direction. He told me also that he had filed my letter and expected to refer to it often for other patients.—*L. R. F.*

New York, N. Y.—I am inclosing the lesson on "Overcoming." All the lessons have been most inspiring and have helped me over many dark places, but the real light of understanding seemed to come with this lesson. God's blessing upon you and this wonderful work.—*H. L. M.*

RADIO

Milwaukee, Wis.—I had the pleasure of listening to one of your classical programs. It came in clear as a bell. —*A. A. H.*

Weldon, Sask., Canada—We thank you for your fine programs. They have been coming in splendidly, and we enjoy them greatly.—*N. M. L.*

Brooklyn, N. Y.—The inclosed tithe is to be applied on your radio fund. Since I began to use the prosperity bank I have obtained a radio of my own—something I have long wanted.—*Mrs. H. E. M.*

Fredonia, N. Y.—I tuned in on WOQ this morning at 2:15, our time. Your program came in clearly. I hope that you will broadcast in the early morning again, as it was so good to hear you.—*C. K. H.*

Berwick, Pa.—This morning at 2 o'clock Eastern Standard time we were able to tune in on WOQ. The violin solo and Mr. Fillmore's address came in clearly; in fact, the whole program came in exceedingly well. We hope that you will broadcast more early morning programs. We inclose an offering to be applied to the fund for maintenance of the radio station.—*T. K. M.*

CONTROL OF THE ELEMENTS

Bridgewater, Iowa—You may discontinue your prayers for rain. We have had plenty of rain since I wrote to you, and the crops are now assured. I thank God and Unity.—*A. I. G.*

Ralston, Wyo.—I wrote you asking prayers that the snow might be restrained until the farmers here could thresh their beans, stack their hay, and harvest their sugar beets. Since about the time you received my letter we have had the nicest winter that we have ever had here. The beans are threshed, most of the hay is stacked, and most of the beets are harvested. We have had a few light snows, but no blizzard such as we were having when I wrote you. I thank you for your prayers.—*Mrs. J. B. G.*

Griswold, Iowa—We have had some splendid rains, just the kind that I had prayed for, and the crops now seem assured. Some people would say, "Just a coincidence," but the fact remains that I prayed for rain and asked you tc pray for rain, and then it rained. I give God the glory. —*Mrs. G. W. L.*

MISCELLANEOUS

Wanganui, New Zealand—Each winter I suffered with chilblains. Last winter they were just starting to be bad, when I suddenly thought of Unity. I wrote you for prayers, and the chilblains left immediately. For the first time in fifteen years I went through the winter free from them. I wrote you for prosperity prayers, and since then my husband has had an opportunity to take over a business. My husband, who went to church only to please me, who said that he had never prayed in his life, now talks freely of using Unity prayers and often asks me for literature to give out. —*Mrs. A. C.*

North Billerica, Mass.—For a few years Unity magazine lay near me unnoticed while I walked in darkness. In a moment when I apparently had nothing to do, I picked up Unity with no intention of reading it, merely to put it out of the way. While in my hand the magazine opened to the very page that was evidently intended for me—the prosperity page. This impressed me so greatly that in the next mail I sent a letter asking for a prosperity bank. Before I received this little bank, changes for good occurred in my affairs. I was utterly amazed, and at once set about becoming better acquainted with the teachings of Unity.—*B. H. D.*

APPRECIATION

New York, N. Y.—With deep gratitude for what God has done for me through Unity, I place the thought of increase upon this offering of $50. I know that the offering will be blessed and multiplied in its mission.—*C. B.*

Waterloo, Quebec, Canada—My understanding of Truth is growing each day, and my health is improving. I am inclosing $10 as a love offering.—*Mrs. F. W. C.*

A Prison—I wish to express my appreciation to Unity for the great pleasure and comfort that I have derived from reading Unity magazine. I now see that I have lived too fast to think properly. When one lives too fast he misses the fine points in character building that go to make the right type of man. Unity literature vividly puts before man's eyes those fine points of manhood and Christianity; it brings him face to face with Truth; it shows him his errors, and helps him to take advantage of his finding. I pray that through the power of God the good work of Unity will live forever and bring man to realize the Truth.—*A Prisoner, N. J. H.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; Christian Business, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Teaches Truth to the wee folk. Artistic. Monthly .....$1 a year

Christian Business. Puts Truth into business. Monthly .....$1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons. Weekly .....$1 a year

Unity Local Program. Gives program of activities at headquarters. Weekly .....$1 a year

Unity Records. Charles Fillmore's voice records of monthly statements .....$3 a year

Sample copies of these periodicals, except the records, will be sent free upon request.

PLEASE HELP US PROVIDE AN IDEAL SUBSCRIPTION SERVICE

You can do this by complying with the following suggestions:

(1) When giving a change of address, always give your old address as well as your new one. Also be sure to mention the name of each Unity magazine to which you are a subscriber.

(2) Always sign your name and address the same way. If your name or address is not correct on the wrapper of this magazine, kindly call this fact to our attention.

(3) Avoid sending currency in ordinary mail. Remittances may be made by personal check, bank draft, money order, or registered letter.

If this magazine came to you in a pink wrapper, your subscription expires this month. In that case, a subscription blank is inclosed for your convenience in renewing.

HE WHO SERVES

Jesus said, "Whosoever would be first among you shall be your servant."

Modern business has only recently awakened to the truth of this great business principle that Jesus taught; it is only now acknowledging that it is he who serves best who succeeds most. Manufacturers are talking service, both to the consumers of their products and to their employees; salesmen are selling service and the consumer is looking for service.

This idea is not just a sentimental one that a few mediocre business men are talking; it is a principle which the biggest industries in the country are applying to their organizations and their products.

Business publications that teach this principle are much in demand today. The business publications issued by Unity School are of this class.

Christian Business, a monthly periodical, contains articles written by those who have successfully demonstrated Christian principles in their business. Each issue contains articles of general interest for all readers and a special feature for some particular phase of business, varying from farming to industrial relations. Subscription price, $1.

"*Lessons in Business*," by Francis J. Gable, contains twelve simply written lessons that emphasize the vital, practical nature of some of the parables that Jesus Christ taught. The lessons give employers and employees a viewpoint of their work and their possibilities that will tend to build greater harmony and higher efficiency. Price, $.50 each.

"*The Spiritual Law in Business*," by W. I. Hoschouer, advocates the adjustment of business affairs, large and small, and the establishment of harmony and success through careful observance of the law of divine justice. Any person engaged in business will find inspiration in this book. Price, $.25.

"*Christian Salesman*" is a compilation of articles that are adapted especially to the problems and interests of salesmen. The advertising man, the real estate man, the traveling salesman, the man behind the counter, the sales manager will all find their particular problems discussed in this book. Its price is $.50.

If you are interested in keeping your business methods in line with the big business methods, if you are interested in reading of the successful application of the Christ principles to other business, you will wish to add these four Unity publications to your library. The four may be purchased for $2.25, a small investment for improved efficiency and increased profits.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

PUBLISHERS' NOTES

"Why does Unity not produce leather bound books?" This is a question which is asked us occasionally. Unity has always opposed the use of any product—either for food substance, wearing apparel, or general utility—that necessitates the taking of life. For this reason Unity does not publish leather bound books.

The keratol binding, mentioned in our publication announcements, is a tough cloth material, treated through several processes to make it resemble leather. It is much stronger and more durable than ordinary cloth and very closely resembles leather.

Even those who have not adopted a vegetarian diet realize that a heavy, greasy meat diet is quite out of the question during the hot summer months. The thoughtful housewife begins very early in the summer to plan delicious salads and well-cooked vegetables as substitutes for meat. Accustomed to making meat the principal part of a meal, she is sometimes puzzled about preparing the variety and the quality of vegetables that she needs. The vegetarian page of Weekly Unity gives receipts and much interesting information about vegetarian cooking. This page appears once a month in Weekly Unity.

"Red Makes a Wish." His wish was for excitement and he got it—plenty of it. Blanche tells all about it in one of her delightful little stories that appear regularly in Wee Wisdom magazine. The one about Red's wish is in June Wee Wisdom. If your kiddies are not acquainted with Red and Kegsy and Chink and David, they are missing a really worthwhile friendship with some regular boys. You can introduce them to the "gang" by ordering a Wee Wisdom subscription for them.

Unity Christmas cards—colorful, inspirational, distinctive, an entirely new line of cards—400,000 of them, are beginning to crowd our stock room to capacity. There are forty different varieties, twenty that will retail for $.05 each and twenty for $.10 each. It is early to begin ordering Christmas cards. In fact, we do not expect you to do so yet, but we do want to remind you of the Unity cards so that when you do begin thinking about Christmas cards you will think about Unity Christmas cards.

Charles Fillmore has given us permission to print this part of a personal letter that he has recently received from the leader of one of Unity's very active centers: "This morning the accumulation of appreciation for your wonderful book of 'Christian Healing' is so great that it demands acknowledgment. Every year that our society studies this book of 'livingness' the fact is borne upon us that it is for us the greatest textbook for the inspiration of Christian living that has ever been written. It is my advice to the student to read one chapter each day for a week. If he will do so he will say, even as did the man born blind, 'Whereas I was blind, now I see.' "

Are you thinking ahead of your time? Are you trying to put across ideas that the world does not seem ready to receive? Jesus Christ was thousands of years ahead of his time, but he put his ideas across, in the most thorough job of salesmanship that the world has ever seen. Why not use his methods? Christian Business is a periodical devoted to the work of explaining the Christ method, in modern terms. For $1 a year you can have the benefit of its instruction.

"We cannot do without Unity. We have come to look upon it as a living factor in our lives. It gives the best exposition of the Bible that has ever come under our notice. On every page is an old truth dressed in a new garment. God does not seem so far off now since we have Unity in our home." There are many to whom God has been a far-off, unbending Being to whom they scarcely dared tell their little problems. What a joy it is to feel that one is helping others to understand His true being, a sympathetic, understanding, all-wise friend.

"I'm from Missouri; show me," says the would-be hard-boiled skeptic. If he is honest in that attitude, he is on solid ground; he is safe. Missouri, in that sense, is good ground on which to stand. One might ask if that is why Unity was established there. He who wants to be shown, will be shown the Truth.

You can assure yourself of the proper development of your child along spiritual lines by giving him a subscription to Wee Wisdom magazine.

"Within every man is a great chamber of imagery. He has painted and hung the pictures that are on its walls. Thoughts are the materials that man uses to create the pictures and the forms in the picture gallery of his soul." Frances W. Foulks has woven a very interesting article around this idea. It will appear in full in the July issue of Unity magazine. Other features of that issue will be another of Charles Fillmore's series on the twelve powers of man and the first of a two-part article, by Emma Curtis Hopkins, entitled "The Ministry of the Holy Mother." This was formerly published in booklet form but its publication in that form has recently been discontinued.

"My little grandchildren are interested in every detail of Wee Wisdom. When I read them the editor's letter in a recent number, they wanted to be a part of the Good Words Club. We have had many talks regarding thoughts and words. They are very careful about their speech, and earnestly try to use good, constructive language. They are nearly six and seven years of age: I wonder if they are too young for the Good Words Club."

As soon as a child lisps his first words, he is eligible to the Good Words Club. One cannot begin too early in this training. Mothers may obtain information regarding the Good Words Club by writing to the Good Words Club department of Unity.

The enthusiastic students who are spreading the Unity teachings by giving to their friends copies of the Unity literature are rewarded in many ways, not the least of which is the gratitude of their friends. One of these enthusiasts wrote the following letter: "A lady who has my copy of 'Divine Remedies' said: 'I think that book wonderful. It does help me so much. I feel that I shall have to have one of my own.' The same thing happens with 'Lessons in Truth.' All who read it feel that in it there is so much to help them to a better understanding of God and his wonderful love."

Ralph Boileau has written a booklet to which he has given the alluring title of "Heaven Now." Unity has just completed the publication of this booklet and offers it for sale to you. A more detailed announcement concerning this booklet appears on the back cover of this magazine.

YOUR HERITAGE FROM GOD

Health! happiness! harmony! peace! prosperity! These divine qualities are your heritage from God. If you are not manifesting them in your life, it is because you are not unifying yourself with the Christ mind.

This unity can come only through a more complete understanding and a more thorough study of the Christ teachings. These teachings are simply explained and practically applied to your own individual problems in Unity's three leading textbooks: "Lessons in Truth," "Christian Healing," and "Miscellaneous Writings."

"*Lessons in Truth*," by H. Emilie Cady, by its simplicity and clearness appeals especially to beginners in the study of Truth. It is the text used in our beginners' classes at headquarters. Its inexhaustible supply of inspiration and help gives it an appeal for all Unity students, regardless of their present stage of development and understanding. "Lessons in Truth" is published in the following bindings: paper, $.75; paper, pocket size, $.75; cloth, $1.50; keratol, $3.

"*Christian Healing*," by Charles Fillmore, teaches the laws of healing as applied by Jesus Christ. Were the ideas in this book purely theoretical, were they merely "one man" ideas, we might doubt their reliability—but they are not. They are ideas based on the healing law which Jesus Christ proved, which practical men of today are successfully applying. We can supply this book in the following bindings: paper, $1; paper, pocket size, $1; cloth, $2; keratol, $3.

"*Miscellaneous Writings*" is a compilation of short articles by H. Emilie Cady. Readers of "Lessons in Truth" almost invariably ask for other writings by the same author. The articles in this collection were chosen to be combined into book form because of the popular demand for them by Unity students. These writings are published in paper binding for $.75; paper, pocket size, $.75; cloth, $1.50; keratol, $3.

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

CAN YOU SUPPLY THE MISSING LETTERS

U—i—y —a—l— W—r—
—n—t— D—i—y —o—d

June marks the end of the second year of its publication. Possibly you have delayed making its acquaintance. Marjorie Dumont did, but later she wrote:

I have studied metaphysics for several years but Unity Daily Word includes all and is right to the point, giving a world of truth in a few words. I am sorry that I did not find it before.

We are assured that it is growing better right along. Mrs. W. A. Russell also thinks so.

Unity Daily Word is constantly improving. You seem to have caught a fresh inspiration.

The price of subscription is $1 a year. However, Lulu Harnedy writes:

Unity Daily Word is worth five times the price.

A full page is given for each day. Mrs. Elizabeth Allen expresses herself in this way:

I wish to renew my subscription to your excellent magazine, Unity Daily Word. The daily lessons are the most satisfying I have ever found.

If you are one of those who have not written us a *letter* requesting a free sample copy of Unity Daily Word or who have not sent us a *letter* with $1 for a year's subscription, we say to you:

PLEASE SUPPLY THAT MISSING LETTER

THE NEXT UNITY CONVENTION

The next Unity convention will begin at Unity headquarters, Kansas City, Mo., Sunday morning, September 26, and will close Wednesday evening, October 7.

All are cordially invited, especially Unity students and inquirers into the teachings of Jesus Christ. More particulars will be announced in later Unity publications.

JESUS CHRIST IS SAVIOR TODAY. HE SAVES NOW

We have been taught a great deal about Jesus Christ's being our Savior. We have also been told over and over again that "salvation is free," that salvation is a gift from God. Have you ever thought about this, really thought very much about how this could be? Has there never arisen in your mind a question as to how it could be that a man in the flesh, who walked the earth nearly two thousand years ago, could redeem and save you now?

We have been taught also that in order to be saved we must overcome "the world, the flesh, and the devil." Has this any meaning to you? How do you go about this overcoming? What do you mean when you talk about sin, salvation, the world, the flesh, and the devil? Or do you simply push the teaching away as something that does not interest you?

The statement that Jesus Christ is your Savior is quite true, as is also the statement that salvation is a gift from God. It is also true that you have to overcome "the world, the flesh, and the devil," to be saved.

The next thing is to understand how to do it; to understand what God is, what man is, and how they are related to each other; to understand your relation to all others—for each one is related to God in the same manner that you are. Is not this an interesting subject? May we not give you a course of study that will explain these things to you step by step, until it is all made clear to you?

You are interested, we know, so just address your inquiry to this department and we shall be glad to send you a booklet giving full information about the lessons. Your part is to study and apply them.

CORRESPONDENCE SCHOOL DEPARTMENT
Unity School of Christianity
917 Tracy, Kansas City, Mo.

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and desire to help others to see the Light are invited to join Silent-70 and to take up this work. Write to us for information.

We give the following testimonials:

Sugarland, Tex.—I have received the Unity literature, and words are inadequate to express my gratitude. I have read the magazines and am studying "Lessons in Truth." It is the greatest book I have ever read and is bringing more and more light to me each day. Although I labor hard every day, I lose all worries and cares when I read the delightful pages of "Lessons in Truth." I thank God for this great blessing.—*T. H. T. (a prisoner).*

Huntsville, Canada—I am very much pleased to be a member of Silent-70, and will do my part to help bring the blessed Truth to those in need. "Freely ye have received, freely give." A friend brought me Unity literature when I was in need, and through its teachings I was restored to perfect health and happiness. May God's richest blessings rest upon every one of the Unity students throughout the world.—*Mrs. A. O. T., S-70 No. ER-44.*

UNITY GOOD WORDS CLUB

Do you realize that the world was created by use of the Word? You may remake your world through the use of positive, constructive, upbuilding words. The purpose of the Unity Good Words Club is to help you make your world what you want it to be. Please write the Central Secretary at Unity headquarters for further information concerning the Club.

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City or town ..... State.....

Sign this pledge personally for enrollment.

Please check the magazine to which you subscribe or have access: Unity (——); Weekly Unity (——); Wee Wisdom (——).

LITTLE SWEET PEA BABIES

Little sweet pea babies
In their bonnets gay,
Nod, out in the garden,
Where I go to play.

These four lines are a wee bit of the airy, fairy, dreamy poetry that the kiddies love so in Wee Wisdom. It carries them away to a land where fairies are real, where flowers nod and smile, where tiny brownies direct them. Every month Wee Wisdom contains at least one poem, beautifully illustrated. The stories too are ones that they love, the kind that they really live in while they read.

"Little Sweet Pea Babies," by Cora M. V. Preble, appears in June Wee Wisdom.

Remember! It costs only $1 a year to give some child the pleasure of this magazine and of all the little friends that he will find in it.

TRUTH IN THE HOME

There are many problems of the home, other than children's problems, that are being met happily in the Truth way. The real homemaker seeks love and harmony in her home; she is striving for wisdom in directing the affairs of her home, for harmony with her neighbors, for prosperity. She will find in this book by Alice L. Ruth the wisdom and the inspiration that she seeks.

"Truth in the Home" has a human touch that makes it very pleasant reading. It tells the story of Mrs. Ransom, a kindly soul who attracts to herself, through her sympathetic understanding and her wisdom, neighbors who seek advice in their home problems. In each chapter a tangle is smoothed out and some splendid advice is given to those who are just learning to "play the game."

"Truth in the Home" is published in only one binding, and sells for $.75 a copy.

PUBLICATION OF MANUSCRIPTS

Friends sometimes ask us to publish their manuscripts in book or booklet edition. We cannot take work of this kind, as our publishing capacity is taxed to its fullest in bringing out the works of our staff. This applies to books and booklets only. We are always glad to consider well-written articles that are submitted for publication in our periodicals.

WHERE UNITY PUBLICATIONS ARE SOLD

The publications of the Unity School of Christianity of Kansas City, Mo., contain concise and clear-cut discussions of the spiritual laws governing your being. When you understand these laws and rightly apply them, every department of your being will be benefited.

Are you interested in the science of life? Are you interested in getting hold of something that will give you a clearer and better outlook upon life and the problems involved in your own experience? If so, you will be interested in looking over the Unity publications. A complete line of Unity literature is carried in stock at the following addresses.

The listing of a center's name here does *not* mean necessarily that we indorse what is taught at the center. However, we endeavor to eliminate from our list the name of any organization of doubtful reliability and integrity.

ALA, Birmingham—Mrs Moody Wray, 1109 12 Ct n
Mobile—Unity Class, 256 N Conception
ARIZ, Miami—Mrs Lulu B Poole, box 132
ARK, Little Rock—Unity Study Class, 805 Byrd
CALIF, Alameda—Home of Truth, Grand and Alameda
Arcadia—Unity Class, Oak Tree Cottage, E Huntington dr
Atascadero—Unity Study Class, Ardilla rd.
Berkeley—Home of Truth, 2131 Hearst; Truth Cen, 2108 Shattuck
El Centro—Unity Soc, box 286
Escondido—Unity Study Club, Escondido hotel
Fresno—Home of Truth, 155 Blackstone; Emilie Wiesenberger, 105 N Van Ness
Hermosa Beach—Meta Lib, 2621 Hermosa
Hollywood—Unity, 6683 Sunset blvd; Unity Cen, 7543 Norton; Unity Lib, 1030 N Western
Huntington Beach—Mrs J A Wood, 218 3d
Huntington Park—Unity Study Class, 550 Pacific blvd
Lamanda Park—Unity Truth Cen 65 S Roosevelt
Long Beach—Unity Soc, 432 Locust
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 432; Home of Truth, 1975 W Wash; Betty Crittenden, 3558 Ruth Ellen; Bullock's; E Side Home of Truth, 1073 Calzona; Unity Soc, 233 S Bdwy, rm 201; Meta Lib, Hotel Belmont
Modesto—Unity Reading Rm, 1030 12th
Oakland—Fruitvale Truth Cen, 2021 24th ave; Unity Truth Cen, 1450-B Alice; Mrs R A Townsend, 376 38th; Meta Lib, Odd Fellows bldg; Jessie Juliet Knox, 108 Echo; Ralph D Fulcher, 514 17th st; Study Class, 878 Wood
Osdick—Mrs D G Thomson
Pasadena—Unity Soc, 482 El Dorado; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
Redlands—Unity Truth Cen, suite 9, Hubbard bldg
Redondo Beach—R T Hendricks, Hermosa and 10th
Richmond—Beulah W Tiller, 146 2d
Riverside—Truth Seekers' Church, 1263 Main
Sacramento—Unity Study Class, 1217 O
San Bernardino—Unity Truth Cen, Woman's Clubhouse
San Diego—Unity Soc, 412 A; Home of Truth, 1515 Front; Meta Lib, 1023 7th
San Francisco—Unity Temple, 251 Post, rm 412; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; The Emporium
San Jose—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
Santa Barbara—Truth Cen, 227 E Anellaga
Santa Cruz—Universal Truth Cen, 15 Alta bldg; Meta Lib, 43 Locust
Santa Monica—Unity Truth Cen, 528 Arizona
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
Stockton—George B Purinton, 45 W Park
Van Nuys—Unity Cen, R 2, box 270
COLO, Colorado Springs—Unity Cen, 109½ N Tejon, rm 10; Home of Truth, 317 N Tejon

DENVER—Unity Cen, 1432 Downing
FT COLLINS—Gertrude H Tracy, 900 Elizabeth
PUEBLO—Unity Truth Cen, 124 W 13th
DEL, WILMINGTON—Earl W Howe, 507 W 9th
D C, TAKOMA PARK—Caroline Clark, 117 Park
WASHINGTON—Unity Soc, 1326 I, nw; Unity Truth Cen, 1214 U, nw; Woodward and Lothrop, 10th and 11th, F and G; Meta Lib, 1627 K, nw; Gale Bkshop, 802 F, nw, rm 32
FLA, JACKSONVILLE—Unity Cen, Seneca hotel, Ocean and Duvall
MIAMI—Pictorial Cen, 148 N E 1st ave
ST PETERSBURG—Unity Cen, 646 5th ave s
SARASOTA—Unity Truth Cen, 106 Curran
TAMPA—Unity Cen, 1107 Marion; Unity Study Class, 115 W Genesee; Unity Truth Cen, 112 Hyde pk pl; Mrs C H Wilson, Log House, R 1, Sulphur Springs, via Tampa
GA, ATLANTA—Robert B Harrison, 413 Chamber of Commerce bldg
WAYCROSS—Truth Cen, 1211 Burnet
HAWAII, HONOLULU—Unity Cen, 347 Saratoga rd
IDAHO, BOISE—Unity Truth Cen, 1009 Wash
MONTPELIER—Verna I Shupe, box 531
ILL, CENTRALIA—Meta Lib, 200½ E Bdwy, rm 6, upstairs
CHICAGO—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 45 Auditorium, 431 S Wabash; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Mrs Wilmot, 11749 Union, W Pullman; Unity Cen, 3506 S State; Unity Soc, 3316 Indiana; Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Schlicker Mag Agency, 1751 Ainslie
CHICAGO HEIGHTS—Unity Home of Truth, 1136 Emerald
EVANSTON—Unity Study Class, 1516 Simpson
OAK PARK—Unity Study Club, 175 N Grove
MOLINE—Mrs Sara Bailey, 5312 6th
SPRINGFIELD—Lawrence Cen Constructive Thinking, 327 E Lawrence
WAUKEGAN—Mrs C W Lindberg, 408 South; School of Prac Christianity, 118 E Washington
IND, ANDERSON—Truth Cen, 421 W 11th; Marie Morris' Community Home, 1607 Madison
FORT WAYNE—First Church Div Science, 1210 Calhoun
GARY—M M Harrison Elston, 2134 Bdwy
INDIANAPOLIS—Unity Truth Cen, 417 Kresge bldg; Unity Library, 1144 N Missouri
KOKOMO—Mrs Norman Simpson, 523 S Washington
MARION—Boston and Big Store
MUNCIE—Unity Class, 1215 S Jefferson
VINCENNES—C S Miller, 316 Main
WABASH—Alice M DePuy, 75 W Maple
IOWA, CEDAR RAPIDS—Unity Cen, 1011 2d e
DAVENPORT—School of Div Science, McCullough bldg
DES MOINES—Truth Cen, 236 K P blk; Mrs D A Gross, 4338 Cottage; Meta Cen, 301 Iowa bldg
OSKALOOSA—Kate Caldwell, 714 E High
SIOUX CITY—Unity Truth Cen, 409 Ross
KANS, KANSAS CITY—School of Christianity, 1936 N 6th; Unity Cen, 309 Elks' bldg
WICHITA—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 1638 S Main
KY, LOUISVILLE—Truth Cen, 604 Shubert bldg; W K Stewart Co, 425 S 4th; Life Builders, 724 Kosair hotel
LA, NEW ORLEANS—P L Brothers, sr, 1207 Constantinople; Unity Cen, 1004 3d; Unity Society, 236 Walnut
SHREVEPORT—Willa S Norwood, 1178 Louisiana
MAINE, SACO—World Helpers, Flagg Pond rd
MD, BALTIMORE—Lillian Dix Atwater, 4008 Hillsdale rd; Rev W F Jones, 648 Cider Alley; Louis Dannettel, 1167 Carroll
CUMBERLAND—Mrs Geo C Bischoff, 131 Cumberland
MASS, BOSTON—Unity Truth Cen, 142 Berkeley; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield
LOWELL—Mrs Frank W Derby, The Pleasanton
N ADAMS—Unity Class, 606 Dowlin blk, Main st
SPRINGFIELD—Unity Cen, 21 Besse pl, rm 509
MICH, BATTLE CREEK—Unity Class, 90 Highway
DETROIT—Unity Cen, 3782 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
FLINT—Edna D Cross, 1545 Illinois
GRAND RAPIDS—Ida Bailey, 423 Coit rd, r r 9; Herpolsheimer Co

Ionia—Lucia Vosper, E Main
Kalamazoo—School of Christianity, 211 W Dutton
Lansing—John Preston, 130 W Ionia
Saginaw—Unity Study Class, 1013 S 4th
Traverse City—Hannah & Lay Merc Co, Front st
MINN, Duluth—Unity Truth Cen, 215 W 2d
Minneapolis—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, Aero Club bldg, 831 2d ave s; Psychology Club, 2744 4th st; Mrs Selma A Hall, 2912 E Lake
St. Paul—Unity Truth Cen, 446A Wabasha; Meta Lib, 99 Garfield; Krenik Photo Studio, 770 Selby
MISS, Greenwood—R L Hataway, 807 S Main
MO, Independence—Unity Reading Rm, 310 N Liberty
Joplin—Mrs M R Traver, 110 Byers
Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Bookman Lib, 1108 Grand; Emery, Bird, Thayer, book dept
Lees Summit—Unity Farm Study Class
St Joseph—Unity Cen, 225 Kirkpatrick bldg
St Louis—Soc of Prac Christianity, 3537 Crittenden; Unity Cen, Hotel Melbourne, Grand and Lindell; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell
MONT, Butte—Keefe Bros, 25 Park; C Burgess
NEBR, Lincoln—Unity Soc, 502 Fraternity bldg
Omaha—Meta Lib, 202 Aquila ct, 1615 Howard
NEV, Las Vegas—B M Bower, box 981
Reno—Truth Study Class, 406 Roberts
Yerington—Mrs C S Durand, box 67
N H, Manchester—Home of Truth, 153 Concord
N J, Atlantic City—Truth Cen, 1113 Boardwalk, suite 6
East Orange—Divine Science, 7 Triangle bldg
Hackensack—Truth Cen, 360 State
Montclair—M Elizabeth Blackmore, 303 Claremont
Morris Plains—Mrs. Julia M Woodcock, The Wee House, Franklyn place
Newark—Unity Soc, Riviera hotel; Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th
Paterson—Unity Truth Cen, 98 Bdwy
N M, Raton—May Schleifer, 321 N 4th
N Y, Brooklyn—Unity Soc, 130 Milton; Mrs Mary A Barnard, 173 Moore, Apt A; Mary M Gorrie, 305 Ovington
Buffalo—Unity Soc, Hotel Statler, rm 18, mezzanine floor; League for Larger Life, 152 Elmwood
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 37 W 39th; Brentano's, 5th ave and 27th; Meta Bkshop, 500 5th ave; Divine Science Pub Co, 113 W 87th
Port Richmond, Staten I—Ellen Fanny Craig, 194 Merrill
Rochester—Unity Home of Truth, 633 East; Scrantom's, Powers bldg
Schenectady—Unity Cen, 125 Park ave
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
Watertown—Francis W Locke, 256 Coffeen
N D, Dickinson—Knapp's
OHIO, Canton—Ralph Young, 139 Cleveland, sw
Cincinnati—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken; Unity Truth Cen, 705 Kenyon
Cleveland—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Unity Healing Cen, Carnegie hall, 1220 Huron rd
Columbus—Unity Truth Cen, Seneca hotel, Broad and Grand
Hamilton—New Thought Unity Temple, 112 Elvin
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Toledo—Unity Cen, 219 Richardson bldg; Tiedtke's news stand
Youngstown—New Fellowship School, 305 Elm, apt 1
OKLA, Boley—Mrs Anna C Hughes, box 44
Muskogee—Unity Truth Cen, 210½ W roadway
Oklahoma City—Unity Cen, 305 Baltimore bldg
Tulsa—Unity Reading Rm, 310 Haver bldg; A F St Clair, Densmore hotel; Mrs B M Wilson, 511 E Marshall
OREGON, Mill City—Jennie Christensen, box 169
Park Place—Clara H Rosebraugh
Portland—Meta Lib, 405 Yamhill; Tansing Book Co, 380 Morrison; Unity Cen, 187 12th
PA, Butler—Ethel C Turner, 426 N Washington
Chester—Mrs W T Lewis, 120 E 23d
Erie—Truth Cen, Reed house

PHILADELPHIA—Unity Cen, 236 S 13th; Chapel of Truth, 1507 Walnut; Angelus Temple, 261 S 15th
WILKES BARRE—Alice B Sadler, 57 Terrace
R I, PAWTUCKET—Ida M Syddal, 53 Lupine
PROVIDENCE—New Thought Cen, 72 Weybosset, rm 307; Mrs Bert Horton, 90 Ayrault
S C, AIKEN—Mrs Daisy Dore, 1305 Richland
TENN, CHATTANOOGA—Mrs Mary Owens, 501 School
MEMPHIS—Unity Cen, 13 Woman's bldg
NASHVILLE—Unity Cen, 615 Cotton State bldg
TEX, ABILENE—Hartin's Health School, 1022 1st st n
DALLAS—Unity Cen, 1929 McKinney
EL PASO—Unity Cen, 305 E Franklin
FT WORTH—Unity Truth Cen, 505 Worth bldg
GALVESTON—Purdy's, 2217 Market
GREENVILLE—Collins Book Co, 2901 Lee
HOUSTON—Unity Meta Cen, 1 New Majestic bldg; Mrs Mattie E Ament, 1717 Congress; E L Stevenson, 803 Wooding; B H Smith, box 1502
MARSHALL—Bible Study Club, 102 Moore
SAN ANTONIO—Unity Cen, 818 Maverick bldg, Houston
UTAH, SALT LAKE CITY—Gertrude Gnekow Mitchell, A-10, Kenyon hotel
WASH, BELLINGHAM—Harriet E Griffin, 1415 W Holly
CHEHALIS—Alice L Ruth, 876 Folsom
PASCO—Mrs Howard Thompson, 6th and B
SEATTLE—Unity Cen, 5000 Arcade bldg; Seattle Cen, 504 Home Savings bldg; Unity Soc, 1519 3d, rm 307; Raymer's Bkstore, 1330 1st; Raymer's, 1623 3d; Raymer's, 4207 University way; Bookmart, 622 Pike; Bookery, 4241 University way; Pearl Rosett Morrison, 821 E Howell
SPOKANE—Spokane Book Co, 44th and Ray; Meta Lib, 308 Norfolk bldg
TACOMA—Home of Truth, 932½ Bdwy; Raymer's, 1317 Pacific
YAKIMA—Church of Truth, 131 N 2d
WIS, MARINETTE—Mrs J H Pecar, 111 Water
MILWAUKEE—First Unity Cen, 130½ Oneida, rm 6
WYO, CASPER—Unity Truth Cen, 5 Zuttermeister bldg
AUSTRALIA, ADELAIDE—New Thought Cen, 5 Darling bldg, Franklin
BRISBANE—Unity Truth Cen, Albert House, 2d flr
MELBOURNE—Good Will Cen, 145 Collins; Book Shop, 229 Collins
PERTH—Albert & Sons, 180 Murray
SYDNEY—Harmony Cen, 381 Pitt, Fayworth House; New Thought Cen, 149 Elizabeth
CANADA, HUNTSVILLE, ONT—Mrs A O Trusler, box 362
MONTREAL—Edith Clapp, 2588 A Esplanade; Unity Cen, 28 Mount Royal hotel
MOOSE JAW, SASK—Unity Cen, 227 Main st n
OTTAWA, ONT—Mary S Aitchison, 343½ Liegar
REGINA, SASK—Unity Cen, 2d flr, Sask Co-op Creamery bldg
SASKATOON, SASK—Unity Study Class, 314 Canada bldg
TORONTO—Unity Cen, 7 College, 2
VANCOUVER, B C—Truth Cen, 18 Fairfield bldg; Unity Church of the Healing Christ, 303 Hastings, w
VICTORIA, B C—Unity Cen, 600 Campbell bldg
WINNIPEG, MAN—Unity Cen, 333½ Portage, 7th flr
CUBA, CAMAGUEY—Mutual Help Study Cen, Reparto Noguerao 3-A
BANES, ORIENTE—Joseph L Ming, La Guira
ENGLAND, BELPER, DERBY—Rev W J Robson, 20 The Fleet
LIVERPOOL—Annie Fairbank, 136 Granby; Unity Cen, 125 Mt Pleasant
LONDON—L. N. Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark, W C 2; Order of the Golden Age, 155 Brompton rd, S W 3; Unity Cen, 39 Warrington Crescent, Maida Vale, W 9
MANCHESTER—Frederick Rigg, Homelands, Chelford rd, Upper Chorlton rd, S W
WESTON SUPER MARE—Mrs Evangeline Holt, 70 Severn rd
MEXICO, MONTERREY, N L—M Alice Gordon, Calle de Washington, 230
SCOTLAND, GLASGOW—Unity Lib, 1558 Gt Western rd

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